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SIR M·MONIER-WILLIAMS
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PREFACE.

॥ श्री. ॥

Invocation and Obeisance to
SHRI GAJANANA.
God of Wisdom and Learning
(Sloka.)

॥ ओंकारमाद्यंप्रवदंतिसंतो, वाचःश्रुतीनामपियंगृणंति ॥
॥ गजाननंदेवगणाधिराजं, भजेहमर्धेंदुकृतावतंसं ॥ १ ॥

I have been trying to get as many proofs of the Kshatriya origin of the Pattana Prabhus as I could for the last fortyfive years. During my researches I came across several reliable authorities about the genuineness of the Kshatriya origin of the Pattana Prabhus in works written in various languages such as Sanskrit, Hindustani, Gujarati,, Marathi, Persian, Portuguse and English. Upon these books this work is chiefly founded. I was obliged to takc the assistance of some of my well educated and learned friends, Vidikas Shastris, Pandits, and Munshies, for this subject.

The following is a list of several works written by me in Marathi language, and distribu-

ted amongst the members of the Parbhu caste.

1st. Kshatriya Vanshodgamamala, or a history of the origin of the Kshatriya caste.

2nd. Pattana Prabhu Lekhamani, or a short account of the Prabhu community.

3rd. Shrimat Sabha Vijaya, or a repitation of the various groundless assertions regarding the origin of the Prabhu community.

4th. Patra Sangraha, or a collection of letters &c. relating to the Prabhu caste.

5th. Anubhavadipa, or a description of the religious rules and practices of the Pattana Prabhu caste.

In addition to these I have also compiled the following works viz :—

1st. Rajavali, or a list of the sovereign of India from the time of Dharma Raja up to the present time.

2nd. Kashiprakasha, or a short account of the holy places of pilgrimage of the Hindus.

3rd. Granthalaya, or a catalogue of the Vedas, Shastras, Purans ond other Hindu books numbering in all more than five thousand.

4th. Shri Hari Charitra Manjari or Bharat Khand Bhupati Kathatatva. A short description of the kings of the Bharat Khand.

I had read the following books in Colonel Vans-Kennedy's library, and taken extracts from them.

1. Colonel Dow's History of Hindustan.
2. A Regulation of Salsette for the year of 1808.
3. Captain Grant Duff's History of the Marathas.
4. Two Journals of the Royal Asiatic Society. Nos. IV and VII.
5. Mr. Murphy's Remark.
6. The useful Table of M. J. Prinsep.

I have shown this work to about ten or fifteen educated members of the Prabhu caste and they seem to approve of it. I now lay it before the whole Prabhu community, and beg to be excused for any error, mistake, omission that may have crept into this work unconsciously.

॥ हापत्तनप्रभूचाइतिहास ॥ श्रीहारिसत्तेनेझालाप्रकाश ॥
॥ सुजनवाचोंतसावकाश ॥ इंग्लिशभाषेंतकल्पानिया ॥१॥

SHAMRAO MOROJI.

Ranga Panchami, Shake 1798.

ERRATA.

Page.	Line.	
26.	11.	"Kshatriyo who Vile" read "Vile Kshatriya who."
28.	24.	"Clarm" read "Claim."
29.	6.	"शोर्यतजो" read "शौर्यतेजो."
30.	17.	"Purushaya" read "Powrushaya."
31.	5.	"संकारात्" read "संस्कारात्."
56.	10.	"Mandavya" read "Martunda."
87.	22.	"Thrimat Shawkara Charya Syami" read "Shrimat Shankara charya Swami."
92.	15.	"Smami" read "Swami."
103.	19.	"Inturnal" read "Internal."

CONTENTS.

A

HISTORY OF THE PATTANA PRABHUS.

PART I.

The Origin of the Prabhus.

There are eight adhyayas, or chapters, in the Sahyadri Khand, a portion of the Skanda Purana, one of the eighteen principal Puranas, esteemed as authorities in religious matters by the Hindus, in the form of a dialogue between Mahadeva and Ganapati, which treat of this subject.

The present Prabhu Caste consists of the descendants of the ancient Kshatriyas of the Solar and Lunar Races.

The Solar Dynasty.

I here quote the first sloka of the twenty-

[illegible]

[illegible]

[illegible]

[illegible] in the Sahyadri Khand, a portion ... Skanda Purana, one of the eighteen ... Puranas, esteemed as authentic ... matters by the Hindus, in the form ... logue between Mahadeva and ... treat of this subject.

The present Prabhu ... descendants of ... Solar and Lu...

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sixth chapter* of the Sahyadri Khand.

॥ अत:परंप्रवक्ष्यामिमाहात्म्यंश्रुतिसंमतं ॥

॥ पाठारीयप्रभूणांवैउत्पतिंकथयामितें ॥

Translation:—

I will now relate to you, on the authorities of the Shruti, the Origin of the Pathariya Prabhus

First of all, the God Brahmadeva, created the sages Kashyapa, and others. The God Surya or Sun, is son of this Kashyapa. Vaivasvatmanu was the seventh of the fourteen sons of Surya, in whose family Dilipa, Raghu, Aja, and Dasharatha, were born one after another. King Ramchandra, the seventh incarnation of the God Vishnu, and the eldest son of Dasharatha, was born in Tretayuga, and in his family, Kusha, Atithi, Nishadha, Nala, Nabha, Pundarika, Kshemadhanva, Devanika, Vasi, Dala, Shila, Yi, Uyama, Vajranabha, Khandana, Yushita, Vishwasama, Hiranyanabhi, Kaoshalya, Soma, Brahmisht, Pushpa, Sudarshana, Anivarna, and Vaksha, were born.

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* I have herein only given the first sloka of the 26th Adhyaya, with the view of showing that an account of this caste is given in that work from the beginning of that chapter.

In the Dwaparayuga, Ashwapati, son of King Vaksha was born. On Ashwapati ascending his father's throne, and having no male issue for a long time, he with the assistance and advice of all the sages of that time, performed the sacrifice, named, Putrakameshti, with the view of obtaining his desired object, which was to have a son born to him.

The God Shri Narayana being thus propitiated by means of the sacrifices and oblations, told the King that his desire would be fulfilled, if he followed the religious precepts of the sag e Bhrigu, and acted up to his advice. The King accordingly entreated Bhrigu to point out to him the means of obtaining the object of his desire.

The sage there-upon, fearing that the other sages present, as brilliant as the orb of day in knowledge and learning, would feel insulted, and curse him, if he did not ask them to join in blessing the King, communicated to them twelve mantras, wherewith to bless the King.

The names of these twelve sages appear in the following two slokas :—

॥ भारद्वाजःपूतमाक्षोवासिष्ठःकश्यपस्तथा ॥

॥ हारितोवृद्धविष्णुश्चतथाब्रह्मजनार्दनः ॥ १ ॥

॥ सौनल्य:कौंाडिनश्चेवमांडव्य:कौशिकस्तथा ॥

॥ विश्वामित्रऋषिश्रेष्ठोद्वादशैतेप्रकीर्तिता: ॥ २ ॥

The names of the deities worshipped by those sages are mentioned in the following sloka:—

॥ प्रभावर्ति कालिकाचचंडिकाचतत:स्मृता ॥

॥ महालक्ष्मीरितिप्रोक्तातथायोगेश्वरीतिच ॥ १ ॥

॥ इंद्राणीचैवकामाक्षीएकवीरांबिकातथा ॥

॥ माहेश्वरीतथादुर्गात्वरिताह्यानुपूर्वश: ॥ २ ॥

By blessings of these twelve sages, Ashwapati had twelve sons, whose names are as follows:—

॥ अनुजोदेवकश्चैवपृथुर्वैक्रतुपर्णक: ॥

॥ जय:सुशिभु:सौवाम:सुमंत:कौडिनस्तथा ॥ १ ॥

॥ मंडूक:कौशिकश्चैवमार्तंडश्चतत:स्मृत: ॥

These twelve princes gave the names of the sages, by whose blessings they were born to their respective families, or gotras, and the deities worshipped by these sages become their family Goddesses, Kuldevi. (Vide Table 1).

The following is the last of the sloka in which the names of the descendants of the twelve princes who reigned in India are given.

|| तेषांपुत्राश्चपौत्राश्चप्रसूताविमहीतले ||

|| कथितंतेमयापुत्रमाहात्म्यंवंशसंभवं || १ ||

Translation :—

O my son (Mahadeva says to Ganapati) I have in this manner related to you the history of the origin of this race and of its descendants.

The Lunar Dynasty.

An account of the origin of the Lunar Dynasty is given in five chapters from the 29th to the 33rd of the Sahyadri Khand. I here quote the first sloka of the 29th chapter.

Mahadeva says to Ganapati :—

|| शृणुवत्सप्रवक्ष्यामिचंद्रवंशांप्राविस्तरं ||

|| यंश्रुत्वावंशवर्याहिविस्मयोजायतेनृणां || १ ||

Translation :—

"O son listen to the account of the descendants of the lunar race: on hearing which, man though nobly born admires it greatly."

The sage Kashyapa, had another son named Attri, to whom Chandra (Moon) was born. Chandra again had a son named Budha, in whose family Pururava, Napu, Anuja, Ayuri,

Trapurvarma, Kusha, Bhanu, Soma, Shirasa, Dhananjaya, Mangalya, Kama, and Pangu, were born. This Pangu had a hundred sons, among whom Ravimandala was the eldest; in his family Nrupajita, Sarvajita, Rahgu, Magha Indu, Drushtadyumna, Dharma, Kama, Kaoshika, Ranamandana, Shibhri, Bagalalana, Vajra, Indumandana, Kamapala, Salila, Dharmadhwaja, Kashishwara, Bhushana, Konti, and Prithu, were born.

Prithu had a son named Kamapati. He lived in Krita-Yuga. Kamapati with the advice of all the sages made a horse-sacrifice, and a Putrakameshti-Yaga, with a view to please the God. Shri Narayan, who being propitiated with this devotion uttered seventy eight mantras. The sages who had assembled there repeated the same mantras and gave a blessing to the King, by means of which, the King got seventy eight sons, and each of these seventy eight sons gave the name of the sage, by whose blessing he was born to his family or gotra and made the deities worshipped by them his family Goddess, Kuldevi. (Vide Table II.)

The following is the last sloka of those in which the names of the descendants of the

seventy eight princes, who reigned in India are given as in the case of the Kings and Princes of the Solar Dynasty :—

॥ एवंवंशस्याविस्तारंसूर्यचद्रमसोर्नरा: ॥

॥ किर्तयिष्यंत्युनादिनंश्टण्वंतिचसुभक्तित: ॥ १ ॥

In this manner the history of the Solar and Lunar families will be daily sung by men and will be attentively listened to by the princes and good people.

An account of the name Pattana Prabhu.

In the twenty seventh chapter of Sahyadri khand it is thus stated:—

Mahadeva says to Ganapati:—

I will now narrate to you the reason why the sage Bhrigu cursed King Ashwapati.

Once upon a time the King had been on a pilgrimage to Paitan, where it so happened that the King being deeply engaged in giving presents to the ascetics and Brahmins, forgot to receive (with the respect due to him) the sage Bhrigu who had gone there. The sage feeling insulted angrily cursed the King as follows:—

॥ राजश्रियामदोन्मत्तंराजानंचशशापह ॥
॥ पूर्वोपकारिणंमांत्वंदुष्टस्मरासिनप्रभु: ॥ १ ॥
॥ तस्मात्वंराज्यहीनोभूर्वंशनाशोभविष्यंति ॥

Translation:—

O King, you have become intoxicated with the pride of your wealth and royal power; and consequently you have forgotten my late obligation. For this fault, I curse you that you shall be deprived of your royalty, and that your race shall become extinct.

On hearing this the King fell on his knees before the sage, as his suppliant and entreated him to reverse his curse. The good sage being moved with his entreaty said unto the King :—

॥ त्वमेवशरणमापन्नोवंशवृद्धिर्भविष्याति ॥
॥ त्वद्वंशश्चराजानोनि:शौर्याराज्यहीनगा: ॥ १ ॥
॥ आद्यप्रभृतितेषांवैलीपिकाजीवनंभवेतू ॥
॥ पैठाणेपत्तनेशत्पामयाकोपवशात्किल ॥ २ ॥
॥ पाठारीयाप्रसिद्धास्तेपत्तनाख्याभवंतुच ॥
॥ प्रभूत्तरपदंतेषांपत्तनाप्रभवश्चये ॥ ३ ॥

Translation:—

"Hear O King, I cannot altogether cancel my curse, but let this only be known to you,

that, your race will not be extinct, but none of your descendants shall ever grasp the sceptre of royalty, and that they being thus excluded from royalty shall support themselves only by the art of writing, (Penmanship); and that their family name Pathariya Prabhu, shall be changed into "Pattana Prabhu." This is the account given in the twenty seventh chapter.

In short, the Pathariya Prabhus got the name Pattana* Prabhu, on account of their being deprived of royalty.

Advice given by Shri Vasishtha to the Kshatriyas.

The following is the account given in the thirty fifth chapter of Sahyadri Khand :—

Mahadeva says to Ganapati :—

At the beginning of Kali-Yuga all the sages will set out to go to Badrikashrama, when the sage Shri-Vasishtha will give the following advice to all the Kshatriyas. He will say :—

O Kshatriyas you are at present living in Ayodhya, and the district pertaining thereto, but on account of the curse of Bhrigu, you will be

* Pattana—Fallen.

obliged to go first to Paitan, and then to a province called Konkan. Do you therefore pay attention to what I say unto you.

॥ ममवंशकुलेजाताममगोत्रसमुद्भवाः ॥
॥ त्वांगुरूमानयेत्सर्वेपूजयेद्विधिपूर्वकम् ॥ १ ॥
॥ यजुःशाखास्वकर्माणिसुत्रंकात्यायनंस्मृतं ॥
॥ स्वकर्मश्रुतीसंयुक्तंकुर्याद्राज्यंयथाविधि ॥ २ ॥

Translation :—

You should hereafter pay my respect to my descendant Brahmins; you should always bear this in mind that your chief duty is to worship them, because they are superior to you; and lastly you should do your daily prayer (Sandhya Vandan) and other ceremonies according to the Katyayana Sutra of the Yaju Shakha, or branch of the Vedas. Saying this, the sage went away.

There are about five hundred and fifteen slokas in the eight chapters of Sahyadri Khanda which contain the account of the Pattana Prabhus.

The Origin of the Sammati Patras of Shri Shankaracharya Swami and others.

The eight chapters of the Sahyadri Khanda treating of the origin of the Prabhus first came

into their possession in the following manner:—

1st. In the year 1648 of the Shalivahan Era (A. D. 1726.) His Holiness The Shankaracharya Swami came to Bombay. During his sojourn here, he was invited by the Prabhu community, to a meeting convened by them for the purpose of presenting him with an address. After his arrival the Prabhus requested His Holiness to acquaint them with the books, (Granths) in which they could find an account proving their real descent from the ancient Kshatriya Solar and Lunar Dynasties. Upon this, His Holiness told them, that, they would find a full account of their origin &c. in the Sahyadri Khand, and then gave to the Pattana Prabhus the following Sammati Patra containing six slokas in Sanskrit as authority in that work:—

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विद्याशंकर.

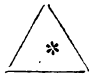
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वाक्यप्रमाणपारावारपारिणयमानियमास
नप्राणायामप्रत्याहारध्यानधारणासमाध्य
ष्टांगयोगानुष्ठाननिष्ठागरिष्ठतपश्चक्रवर्त्य
नाद्यविच्छिन्नगुरुपरंपराप्राप्तषड्दर्शनस्था

पनाचार्यव्याख्यानासिंहासनाधीश्वरसकलवेदार्थप्रका
शकसांख्यात्रयप्रितिपालकसकलअगमानिगमागमसा
रहृदयवैदिकमार्गप्रवर्तकसर्वतंत्रस्वतंत्रादिराजधानि
श्रीविद्यानगरमहाराजधानिकर्नाटकासिंहासनप्रतिष्ठा
पनाचार्यभूरीवारीसांप्रदायांपरमादिवाराहदेवताराध
कश्रीमद्राजाधिराजगुरुपृथ्वीधराचार्यतुंगभद्रातीरानि
वासऋषश्रृंगपुरवराधीश्वरविजयभव: ॥
श्रीमत्परमहंसयतींद्रिप्रातिपालनाधारमतध्वंसअरिमर्दन
कर्षण्यमत: स्थापनषट्गुणैश्वर्याढ्यसकलवेदार्थप्रसंग
निपुणहृदयवैदिकमार्गप्रमनीयमचातुर्यमधुपायांचेतां
गासिंहासनार्थीताजिव्हाचातुर्यदर्शगुणवत्कलाशेषफ
णितानिष्ठाशंकराचार्यगुरुवरसांप्रदायांपरश्रृंगेरीमठव
रपट्टभद्रप्राप्तविद्यानगरपीठभाग्यसाहिताभव्यगुणसांद्रां
शंकरभारतेंद्रा: ॥

श्लोक. ॥ नानादुष्टानिवासभूमितलमामज्जेतपाथोनिधौ ॥
उध्धर्तंजगदीश्वरायरवपु: संधारयांन्नामत: ॥ विद्या
शंकरभारतीतवसुधापृष्टेभ्रमंसर्वदा ॥ ग्राम्याणांमुख
मर्दनाविजयतेज्ञानांधकारा: पाहा ॥ १ ॥

॥ वर्षेचैवपराभवेगजयुगारातीक्षमासंमितं ॥ द्वीतेचैत्रासितेगु
रुप्रभूकुलौप्रश्न: कृतंसादरं ॥ १ ॥ नत्वाशंकरमंबिकांगुरुव

रंश्रेष्ठंजगन्मानितं ॥ विद्याशंकरभारतीयातिवरोब्रूतेसभाया
स्त्विति ॥ २ ॥ मुंबापुरसमागम्यास्थितंवात्कातिचिद्दिनं ॥
भिक्षार्थंवैसमाहूतंप्रभूभिः स्वगृहंप्राति ॥ ३ ॥ श्रृंगेरीमठम
ध्येतुह्यास्तिसह्याद्रिखंडकं ॥ तत्रप्रभूकुलेाप्रातिंपाठारीयातिस
विस्तराम् ॥ ४ ॥ सूर्यवंशोद्भवस्तावपाठारीयास्तुबाहुजां ॥
षट्कर्मकारिणोविप्राः क्षत्रियास्तुत्रिकर्माणि ॥ ५ ॥ यजना
ध्ययनंदानंसर्ववैदिकमार्गजम् ॥ इतिसत्यमिदंवाक्यंविद्याशंकर
भारती ॥ ६ ॥



The original of this Sammati Patra, which was in the house of the late Rajeshri Sundar Bawaji Navalkar, was given to the Prabhus on Thursday, the 2nd of Chaitra Shudha (March April), Prabhavanam Sawantsar 1648, (A. D. 1726).

The substance of this Sammati Patra is, that in a question for representation being submitted to me by the Prabhu community, I Vidyashankar Bharti, the chief of the Saints, whom the world regard as their highest and most exalted spiritual preceptor, after bowing to

* This seal was in the Caranatik character.

Shankar and Ambika, (the God and Goddess) speak while sitting in an Assembly as follows :—

When I visited the houses of several Prabhus at Bombay, for the purpose of receiving Bhikshya, (alms), I gave my indisputable opinion as follows. In the Shrungeri Math there is a work called Sahyadri Khand in which the origin of the Prabhu Caste is given in detail, under the denomination of Pathariya. Born of the Solar Race, they are called Pathariya, or Bahujam, and while the Vipra (Brahmins) are entitled to perform Shatkarm, these Kshatriyas are entitled to Tri-karm, namaly; Yajanam, Dhyanam, Danam; all these are to be performed according to the Vedic Marg. This is the truth, which I Vidyashankar Bharati have spoken.

This Sammati Patra was given to the Prabhus on the day aforesaid. Afterwards a copy of the abovementioned eight chapters of the Sahyadri Khand was sent to the Prabhus by His Holiness from his monastery of Shrungeri, in the Madras Presidency.

2nd. In Shake 1701, (A. D. 1779), the Shankaracharyas of Shankeswar (which is near

Kolapur), came to Bombay; when the leaders of the Prabhu community showed the aforesaid eight chapters of the Sahyadri Khand, and requested to give opinion about them, and to send a complete copy of the Sahyadri Khand from their residence. Accordingly the Shankaracharya Narsiha Bharati Swami, and his colleague Shankar Bharati, consulted together, and gave the following Sammati Patra on Wednesday the 12th of the Lunar fortnight of Ashadha (June and July).

श्रीशंकर

०॥ श्री ॥
अनेकशक्तिसंघट्टप्रकाशल
हरीघनः॥ ध्वांतध्वंसोविजयते
विद्याशंकरभारती ॥

श्रीमत्परमहंसपरी
व्राजकाचार्यैरिषड्गर्द
व
मनपूर्वकसद्गुणगणभूष
णभूषितपदवाक्यप्रमा
णपारावारपारीणयमाने
यमासनप्राणायामप्रत्या
हारध्यानधारणसमाधि
पराष्ठांगयोगाचिरपक्षाति
संततसादरतत्परतयश्च
क्रवर्तित्वाद्यादीन्सकल
द्दुष्टशिक्षापुर्वकाशिष्टाचा

रश्रुतिस्मृत्यनुसरणसंद्रमवत्मंसंप्रदायप्रवर्त्तकाचार्याखिल
दुर्वादिमनखंडनवत्वाछिन्नषण्मतस्छापनाचार्यमाद्य
विछिन्नगुरुपरंपरागतनिखीलवेदवेदांतशास्त्रप्रणितप्र
संगोत्तमव्याख्यानपांडित्यावछिन्नाव्याहतषड्गुणैश्वर्यसं
पन्नश्रीमत्छंकेश्वरादिमठसिंहासनाधीश्वरश्री. ६

यतिवरकरकजजश्री ६ श्रीनरसिंहभारति
तींद्राःसर्वगुरवः ॥ श्रीशंकरभारतिय ॥

श्रीः ॥

सकलविद्वद्वृंदादिनिखिलाधिकारिजनप्रतिनारायणस्मरणपुर्व
कनैरंतर्यावछिन्नमंगलाचिंतनाशिषयंति । भोजनास्मत्समीपे
पाठारीयप्रभूजातिविचारोयमभूत् ॥ स्कंदपुराणेआदिरहस्ये
सह्याद्रिखंडेगणेशेश्वरसंवादेषड्विंशतिसकाशात्पंचत्रिंशतिपर्यंता
ध्यायमध्ययोवस्तुदनुसारेण । कोसोभावोयेनाविचारइत्याकांक्षा
यांतत्रायंश्लोकाभिप्रायः ॥ श्रीरामवंशःकश्चनाश्वपतिनामाभु
पस्यसूतानासन्भृगुप्रसादेनभारद्वाजादिविश्वामित्रांतद्वादश
ऋषिभ्यःसकाशात्द्वादशमंत्राणांमुपदेशोभूत् ॥ तत्प्रभावेन
द्वादशगोत्रजाः द्वादशपुत्राःअभवन् । ततोवंशवृद्धिरभूत् ॥
सतीर्थयात्राप्रसंगेनपैठीणसीपत्तनेदानादिकर्तृत्वाभिनिविशे
नागतस्यापिगुरोर्नसन्मानितं ॥ तेनकारणेनभृगुणासशप्तस्ते
वंशनाशः स्यादिति ॥ पश्चाद्विनयपूर्वकतत्प्रार्थनेनप्रसादितः

सगुरुः ॥ ममवाक्यंनवृथास्यात्परंतुतवशरणप्राप्तत्वात्वद्वंश्या
श्चैवराजानोनिर्वियाराज्यहीनगाः ॥ आद्यंप्रभुत्वंतेषांवैलीपीका
जीवनंभवेत् ॥ पाठारीयाः प्रसिद्धास्तेपत्तनाख्याभवंतुवा ॥
प्रभूत्तरपदंतेषांपत्तनाः प्रभवश्चतइति ॥ एतेनतेषांस्वसामा
न्यरूपान्वयविकृतिपूर्वकपाठारीयप्रभूत्वाख्यसामान्यांतरप्राप्त
त्वात् । वेदोक्तानुसारश्रीमत्पाराशर्यजवर्त्मानुसरणंयागादिय
जनंषट्कर्मनिरतंनिमित्तीकृत्यवेदसमाख्याध्यनयंयथोक्तपथात्मी
यादानप्रतिग्रहौचसर्वेण्येतेसंत्येवेत्यतः क्षात्रियास्तुत्रिकर्माणिइ
त्येतत्युक्षयातेषांवेदोक्तानसरणव्यासभवमार्गोक्तकर्मचतुष्टया
धिकारोस्तीतिसर्वमिदंविमृश्यविदुषोज्नुवदतेंत्यस्मदाज्ञानिश्च
येनैवावगंतव्या ॥ श्रीरस्तु ॥
वि×कार्यब्देशुचासितेद्वादश्यांबुधवासरे ॥ एतत्प्रभूवचोभिश्च
सद्वचोभिविलेखनं ॥ आज्ञोयमुल्लसति



The original was in the house of the late Rajeshri Ballaji Mungaji Ajinkya, and a true

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× शके १७०१.

copy in the house of the late Rajeshri Dadaji Chillayaji Mankar.

The substance of this Sammati Patra is, that it is the shortest possible compendium of those eight chapters of Sahyadri Khand, which contains a full account of the Prabhus. Afterwards a complete copy was sent to the Prabhus by these Shankaracharya Swamis, from Shankeswar.

3rd. In Shake 1710 (A. D. 1788), thirty-nine leading Brahmins of Surat, gave the following Sammati Patra, to the Pattana Prabhus.

श्रीशिवशरणम्.

अस्तिदाक्षिणस्यांदिशिप्रभुपदवाच्याः कोचित्द्विविधाकायस्थप्रभुवः पत्तनप्रभूवश्च * * * तत्रपत्तनप्रभूणांतुसंस्काराचारजीविकासंदेहप्राप्तः श्रीस्कंदपुराणांतर्गतसह्याद्रिखंडेपर्यालोचनयानिर्णयाः ॥ तद्यथापत्तनप्रभूणांपाठारीयतीनामंतराविषयेश्रीगगपतीप्रश्नेमाहादेवोत्तरोत्तमूयथाश्रीअश्वपतीनामाभूपाः सूर्यवंशः पैठणेदानादिप्रसंगेनव्याक्तः ॥ समागतंभृगुमुनिमपिनसंश्वकाश ॥ ततोभृगुः राज्यहानीवंशनाशाभ्यांतंशशाप ॥ ततोराजामुनिंसोमतः कोपोमुनिस्तमनुजागृहं ॥

उवाचमुनिश्रेष्ठोराजानंदानतत्परं ॥ राजन्मेवृथावाक्यंभविष्य
तिनसंशय: ॥ त्वमेवशरणमांपन्नोवंशवृधिर्भविष्यति ॥ तद्वं
शजाश्चराजानोनि: शौर्याराज्यहीनगा: ॥ आद्यप्रभूत्वंतेषांवै
लीपिकाजीवनंभवेत् ॥ पैठीणेपत्तनेशापामयाकोपवशात्किल ॥
पाठारीयाप्रसिद्धास्तेपत्तनाख्याभवंतुच ॥ प्रभूत्तरपदंतेषांप
त्तनप्रप्रवक्ष्यये ॥ इत्यादीवचोनिश्चयविचारेणपाठारीयप्रभूणां
परपूर्याणांपत्तनप्रभूणांशुद्धक्षात्रियत्वंजातिमतयाक्षात्रियवर्णवी
हिताचारसंस्कारादिकंसर्वंभवत्येवेतिप्रतिभातियद्यपिक्षात्रिया
णांमायु: प्रधानजीविकेतिक्षात्रियजीविताइतिवाक्येनधर्मनिर्बंधे
षुविहितातथापिलीपिकाजीवनंभवेदितिभृगुवाक्येनतामपोह्य
लीपिकाजीवीकेतिदिक् ॥ किंचत्क्षत्रियाणांगर्भाधानादिसं
स्कारादिकं ॥ ब्राह्मणक्षात्रियवैश्यशूद्रामुख्यवर्णास्त्वाद्यास्त्रयो
द्विजानिषेकाद्यास्मशानांतास्तेषांवैमंत्रत: क्रिया: इत्यादिया
ज्ञवल्क्यादिवचोभि: समंत्रकार्यंभवतीइतीज्याध्यायनदानादि
वैश्यस्यक्षात्रियस्यचइत्यादियाज्ञवल्क्यवचनंप्रातिपादितंसंगच्छे
त् ॥ श्रीमत्सूर्यपुरेविहिताश्चप्रकाशानंदेनसंमती ॥ तत्समये
श्रीमन्नृपाविक्रमार्कशंवत् १८४४ तथाचनृपभूपशालिवाहान
कृतशाके १७१० कीलकनामसंवत्सरेशुभकारिजेष्टमासेकृष्ण
पक्षेतिथौ ७ सप्तम्यांगुरोयांसुगुर्नरब्राह्मणस्यसंमतं ॥

१ आनंदभट्टकाशिवासीशास्त्रीसंमती.

१ भाऊभट्टसुतेनदादाभट्टमहाराष्ट्रज्ञातीसंमती.

१ सदानंदवैकूंठशास्त्रीसं०

१ जयकृष्णवनुजेनसदानंकृतशास्त्रीसुसं०

१ हरिश्चंद्रेणधर्मपत्रस्यसं०

१ शिवानंदेनसं०

१ शिवशंकरशास्त्रीपंड्यास्यसं०

१ जगन्नाथपंडितभार्गवज्ञातीसं०

१ त्रिविक्रमस्यमुक्तिपुरभट्टसं०

१ लक्ष्मीधरसुतेनारायणसं०

१ रघुनाथभट्टाविहीतास्यसं०

१ नानाबावाभट्टस्यसं०

१ योगेश्वरभट्टस्यसं०

१ मिठामदाख्यमोढज्ञातीसं०

१ धोळाख्यस्यसं०

१ आनंदग्रामस्तवुदाख्यशास्त्रस्यसं०

१ रामनगरकरसोमेश्वरमौक्तालीकज्ञातीसं०

१ धर्मपुरस्छयदुराममोढज्ञातीसं०

१ नगरस्छधनेश्वरभट्टस्यसं०

१ श्रीमत्सूर्यपुरस्तेनशुक्लहरीशंकरेणऔदीच्यज्ञातीय स्यसं०

१ भट्टात्रिक्रमस्यमुक्तिपुरवासीसं०

१ नगरस्थकल्याणजीभट्टस्यसं०

१ अक्रूरपुरस्थामिठाख्यभट्टस्यसं०

१ रामनगररामदेवभट्टस्यसं०

१ विजयपुरस्थाशिवरामस्यसं०

१ रघुनाथभट्टमोढज्ञातीसं०

१ माणिग्रामस्थरामेश्वरनारायणसं०

१ माणिग्रामवासीकिकास्यसं०

१ देवग्रामवासीकृष्णजीजोगीनसं०

१ जलालपुरस्थनथुवाख्यासं०

१ खदिरस्थदेवकृष्णशार्मळस्यसं

१ खलिलग्रामस्थजीवनमहीधरस्यसं०

१ कंडोलीग्रामस्थाशिवरामस्यसं०

१ माणिग्रामस्थभिकाविशरामसं०

१ उखायापुरस्थशंभुराममोढज्ञातीसं०

१ जंबुपुरस्थभूदेवशुक्लस्यसं०

१ जंबुपुरस्थजीवनस्यसं०

१ जंबुपुरस्थाविश्वेश्वरशुक्लस्यसं०

१ गंगाधरात्मजेनगोपालस्यसं०

The original was in the house of the late Veda Murti Nana Bava Bhatta and a true

copy in the house of the late Rajeshri Mallarji Shamji Kothare.

The substance of this Sammati Patra is, that an account of the origin of the Pattana Prabhus is given in Sahyadri Khand.

4th. Afterwards another Sammati Patra similar to the above was given to the Prabhus of Surat, by His Holiness Narsiha Bharati Swami Shankaracharya of Karavira during his sojourn at that place.

The original was in the house of the late Rajeshri Ballaji Mungaji Ajinkya, and a true copy, in the house of the late Rajeshri Mallarji Shamji Kothare.

These four Sammati Patras plainly show that the aforesaid eight chapters of Sahyadri Khand contain an account of the origin of Pattana Prabhus.

The authority of the Shankaracharya Swami.

There are five Shankaracharyas in India, enjoying in Shishya Parampara, the five seats, established by the First Shankaracharya Swami. Amongst these, His Holiness the Jagadguru of Yateshwar is the chief. His edicts must be humbly obeyed by all Hindus from the

highest Brahman to the lowest Sudra, because he is the regenerator of our true religion, being the representative of the Great Shankaracharya Swami who re-established it throughout India, more than Twelve hundred years ago. He bears to this day the title of "Shankaro Shankarah Sakshata," He is Shiva himself.

॥ गौरीनियततत्वंसकलमुनिमतंवेदवेदांतवेद्यं ॥
॥ साक्षात्कैवल्यरूपंविधिहरनमितंभोगमोक्षप्रदंच ॥
॥ सत्यं ज्ञानादिरूपंप्रकटितमकरोद्ब्रह्मनिर्वाणमेकं ॥
॥ वंदेहंसेवकानांमखिलसुखकरंशंकराचार्यमूर्तिम् ॥

Translation :—

I pay my humble respects to the Shankaracharya Murti, the dispenser of happiness to all his followers, the expounder of the truth and knowledge of the revelation of the one Brahma, the very incarnation of the Kaivalyarupa; the one honored by Brahmadeva, and Hari; the giver of enjoyment and salvation; the one thoroughly knowing the secrets of learning; the opinions of all the munis or rishis; and all the Vedas; and the vedant philosophies &c.

The Vanshavali or Genealogical Table showing the origin of the Solar and Lunar Dynasties.

Brahma Deva.

- **Sun.**
  - Swayambhu. Manu.
    - 1 Dhruva. Family.
  - Vaivasvat Manu.
    - Ikshavaku.
      - Vikukshi.
        - 1 Raghu Family.
          - 12 Ashwapati Family whose descendants are the Pattana Prabhus.
      - 1 Nimi.
        - Janaka Family.
  - Shivaraj.
    - 1 Ram Raja.
      - Bimbadeva. (This Family became extinct).
- **Moon.**
  - Atri.
    - 78 Kamapati Families, whose descendants are the Pattana Prabhus.
  - Puru.
    - 1 Yadu, the Yadava Family.
    - 1 Kuru, or Pandu Family.

The following numbers show the ninty-six Kshatriya Dynasties.

Sun.		Moon.	
Dhruva	1.	Yadu	1.
Raghu	1.	Kuru, Pandu	1.
Janaka	1.	Kamapati	78.
Ashwapati	12.		
Shivaraj	1.		

The Unbroken Descent of the Kshatriya Families.

The 15th sloka of the 12th chapter, of the 9th part of Shri Mat Bhagwat, contains the words :— "इक्ष्वाकूणामयंवंशः सुमित्रातोभविष्यती."

This prediction that a king named Sumitra would be born in the Ikshavaku family, and that he would be the last person of the mighty family of Ikshavaku. But it is related in the 14th chapter of Shri Mat Harivansha, that, king Sagara of the Ikshavaku family, pleased Shri Narayan, by making a sacrifie and obtained the following boon from him :—

॥ प्रादाच्चतस्मैभनवान्हारिर्नारायणोवरम् ॥

॥ अक्षयंवंशामिक्ष्वाकोः कीर्तिंचाप्यनिवर्तिनीम् ॥ ॥

which means that the Ikshavaku family will never become extinct.

The Extirpation of the Kshatriya Race by Shri Parashurama.

Formerly, Shri Parashurama, the 6th incarnation, rooted out the family of Kartavirya (Sahashra Arjuna), to a man. The9th part of Shri Mat Bhagwat contains this verse.

॥ दुष्टक्षत्रियोभुवोभारमब्रह्मण्योनसत् ॥

Translation :—

I will destroy all the Kshatriyas who vile have been a burden to the world.

But supposing that the whole Kshatriya race was extirpated by Parashurama, then the question arises; how was it that during the life time of Parashurama, several Kshatriya kings, such as Dasharatha, and others, were reigning in India, and that Ramchandra, Krishna, Pandava, and the Kavrava and other Kshatriya kings mentioned in the Shri Man Maha Bharata lived and flourished years after the end of the Shri Parashurama Avatar. The Shri Man Maha Bharata and the Shri Mat Bhagavat tell us that all these abovenamed

persons were pure Kshatriyas. It therefore follows, that, the extirpation of the Kshatriyas by Parashurama, means the destruction by him of all the wicked and sinful Kshatriyas alone, and not of the whole race.

The Extinct Kshatriya Families.

It is stated in the 1st chapter of the 12th part of the Shri Mat Bhagavat, that after the death of Krishna, Ripanjaya would be the last king of the Magadha family. His minister Sunak, after assassinating him would place his own son on the throne. Fifteen kings of this family would reign in succession over the usurped kingdom of Ripunjaya and Shishu Naga would then succeed. The last king would be Mahanandi who would die without any issue. In this manner, this, and the other sixty-three families, descended from Kamapati, together with the family of Bimbadeva, became extinct.

The present families of the Pattana Prabhus.

There are at present, families of twenty-seven gotras among the Pattana Prabhus, twelve of them belonging to the great family

of Ashwapati and fifteen to that of Kamapati.

Many other Kshatriya families such as those of Raghu, Kuru, Dhruva, are found in India, besides the above-mentioned twenty-seven.

Table of Castes other than the Prabhu Caste who claim to be of Kshatriya descent.

Brahma Kshatri.
Bhatta.
Chavana.
Chaokalshi.
Dhuru.
Dhruvavanshi.
Davani Kshatri.
Janakavanshi.
Janava.
Katari.
Kayata.
Kayastha.
Kshatri.
Khatri.
Luvana.
Multani Kshatri.
Nepali Kshatri.
Pachakalshi.
Raghuvanshi.
Rana.
Rathara.
Raha.
Rajaput.
Sagarvanshi.
Suryavanshi.
Somavanshi.
Thakura.
Thakkara.
Urasakshatri.
Ugra.
Yaduvanshi.

In this manner Thirty-one different castes of Hindus clarm to be of the Kshatriya class not with standing this the Pattana Prabhus do not enter into any family connections with them or eat food cooked or touched by them.

Thus the number of the Kshatriya individuals in India amounts to some millions. In a recent number of the "Indian Statesman" a Bombay daily Newspaper, the number of the

Kshatriyas converted to Christianity has been put down at 3,000 souls.

The natural duties of the Kshatriyas *vide* Shri Mat Bhagavat Gita, Chap. 18, sloka 43, are :—

॥ शौर्य तेजो धृति दाक्ष्य युद्धेचाप्यपलायनं ॥

॥ दानं मीश्वरभावश्च क्षात्रंकर्मस्वभावजं ॥ ४३ ॥

Translation :—

Valour, glory, strength, firmness ability in warfare, and also keeping ones ground, liberality, and a lordly character; are the offices of a Kshatriya, sprung from his disposition.*

In this work it is shown that the Kshatriya families will not be extinct in the Kaliyuga, but on the contrary it is stated that they will exist and preserve their religious duties entire. Shri Krishna moreover says in the same Gita Chapter 3, sloka 35 :—

॥ श्रेयान्स्वधर्मोविगुणः परधर्मात्स्वनुष्ठितात् ॥

॥ स्वधर्मेनिधनंश्रेयः परधर्मोभयावह ॥ १ ॥

Translation :—

A man's own religion though it be void of special benefit is better and more conducive to

* Note.—Thomson's Bhagavat Gita. page 118.

one's well-fare than the faith of others, however properly observed as followed because one's own faith at the moment of death imparts peace of mind and happiness, while that of the other produces fear.

From this it appears that the chief duty of the Kshatriyas is to serve and protect the holy cow and the Brahmins.

The Pattana Prabhus observe these duties as far as they can consistently with their now altered circumstances.

The following are some of the books or Granths but no mention is made therein regarding Pattana Prabhus Caste for the reason that they are written by the Shastris and not by the suges of ancient times. The former are called *Purushaya* and the latter *Arshya*, or ancient Granths.

Jati Chintamani.	Gaga Bhatti.
Jati Darpan.	Parashuram Pratapa.
Jati Hemadri.	Madhava Kalpalatika or Shataprashna Kalpalatika.
Jati Saramanjari.	Smrutyarthasara.
Jati Viveka.	
Brahat Jati Viveka.	

PART II.

The sixteen Sanskars or ceremonies performed by the Pattana Prabhus.

The Pattana Prabhus being a Dwija Caste "संकारात्द्विजउच्यते" undergo the aforesaid Sanskars with the assistance of pure Brahmins learned in the Shastras and acquainted with the shastra texts applicable to the Kshatriyas.

These are.

I. *Garbhadhan*, a ceremony performed from the 5th until the 16th days after the first appearance of the menses.

II. *Punsavana*, ceremoney or Vitality of the Fatus It is performed with the view of obtaining a male child.

III. *Anavaloman*, ceremony of squeezing a Shrub called Doorva.

IV. *Vishnu Bali*, ceremoney in which sacrifices &ca., are made.

V. *Simantopanayana*, ceremony performed in the 4th, 6th, or the 8th month of the pregnancy.

The above ceremonies with the exception of the 1st are not performed separatily because

the sixteen ceremonies remain unperformed in case of an abortion or the birth of a girl.

The ceremonies performed after the Birth of a child.

I. *Jatakarma* or *Putrochava* (Putravana). Ceremony for celebrating the birth of a son or daughter.

II. *Namakarna* or *Barse.* Naming the child on the 10th, 11th, 12th, or the hundred and first day, from birth.

III. *Nishkramana.* Carrying a child out to see the moon, on the third lunar day of third light fortnight, or one and a half month.

IV. *Suryavalokana.* Carrying a child out to see the Sun, in the third or fourth month.

V. *Annaprashana.* Feeding a child in the sixth or eighth month, or when it cuts teeth. (These five are performed in the Mounji ceremony.)

VI. *Chudakarma.* Ceremony of cutting the first crop of the child's hair, *i. e.* Tonsure called Jayavala.

VII. *Upanayana.* Investiture with the sacred thread from the 5th till the 16th year.

VIII. *Mahanamnyant.* (This consists of

the four following ceremonies). 1, Mahanamnivrata; 2, Mahavrata; 3, Upanishadvrata; and 4, Godanavrata. These four are to be performed before the Mounji ceremony.

IX. *Mounji.* Ceremony of tying a string made from the fitness of a sort of grass called "Mounji" with a piece of deer's leather around the loins of a boy.

X. *Samavartana.* Ceremony of loosening the abovementioned string; *i. e.* the ceremony performed after the Mounji.

The following Sanskars are considered the chief.

I. *Vivaha,* or Marriage.

I. *Anteshti,* or Funeral Ceremony.

In this manner a Dwija has to undergo seventeen ceremonies, out of which, the last one is inauspicious.

All these are performed by the Pattana Prabhus through the help of pure Brahmins, according to the custom of the Kshatriya class.

Marriage Contract.

I. *Bramha-vivaha.* In this kind of marriage,

the bride is bestowed on the bride-groom, with a handsome dowry to her, and with presents, to the bridegroom. By means of this marriage, twenty-four ancestors, of the bride's party, and twenty-one, of that of the bride-groom, get salvation.

II. *Daiva-vivaha.* In this kind of marriage, the bride adorned with ornaments, is bestowed on the officiating priest, at the Yadna, or sacrifice. By means of this marriage, twenty ancestors of the bride's party, and fourteen of the bridegroom's, obtain salvation.

III. *Prajapatya-vivaha.* In this kind of marriage, a girl is given in marriage, to a man without any thing being taken from him. By means of this marriage, ancestors of the bride and bridegroom, as in the Daiva-vivaha, obtain salvation.

IV. *Arsha-vivaha.* In this kind of marriage, the bride is given to the bridegroom ; one cow, and one ox, being taken from him. By means of this marriage seven ancesters of the bride's party, and six of the bridegroom's, get salvation.

V. *Gandharva-vivaha.* This description of marriage takes place by the mutual consent of the bride and bridegroom, without the consent

of their parents and others.

VI. *Asuri-vivaha.* In this kind of marriage, the bridegroom marries the bride, after giving a sum, which the bride's father takes from him. This kind of marriage is deemed very mean. By means of it, the ancestors of the bride are hurried down to hell.

VII. *Rakshasa-vivaha*, or *Kshatra* marriage. In which a man marries a woman after taking her captive in war, or from her parents, or guardians, against their will.

VIII. *Paishacha-vivaha.* In which a man marries a woman by taking her away stealthily from her parents or guardians.

The Form of Marriage of Kshatriyas, which obtained in the preceding Ugas were of the following sorts.

1st. Shri Rama married Sita, according to the Kshatra marriage.

2nd. Amba, Ambika, and Ambalaya, were made captives by Bhishma, who gave them in Kshatra marriage to his brothers.

3rd. Krishna married Rukhmini, according to the Gandharva Kshatra marriage.

4th. Jambuvanti, Sattyabhama, Yaddna-

jita and Lakshumana were married to Krishna, according to the Kshatra rite.

5th. Draopadi was taken away by Arjuna, according to the Kshatra marriage.

6th. Subhadra married Arjuna, according to Kshatra marriage.

7th. Ukha was married, according to the Gandharva Kshatra marriage.

8th. Nala married Damayanti, according to the Bramha Kshatra marriage.

9th. Lately in the State of the Angriya's two marriages were celebrated according to the Kshatra rites, among the Pattana Prabhus.

The Ceremonies performed by the Kshatriyas.

The customs which still obtain in the Mounjis and Marriages of the Pattana Prabhus are :—

1st. They begin their Mounji, after making the following Sankalpa declaration. "क्षत्रियवर्ण अधिकारसिद्द्यर्थंकर्मकरिष्ये."

2nd. Their Marriage take place after the following declaration is made :— "क्षात्रविधिना कर्मकरिष्ये."

3rd. At the time of giving the bride in marriage to the bride-groom the father of the

bride repeats the names of his family गोत्र राशी नाम वेमणा मुच्चार्य by the Precepters "And likewise after performing the daily sandhya every Pattana Prabhu repeats his family name, Gotra, Shakha, Pravara, Veda, Sutra, Daivatya, Guru, Kuladevi, and his Rashi, or brith name Varmana Abhiwadayami". Also at the time of marriage the parents after mentioning their own names and those of the bride-groom and the bride, mention those of their three ancestors:— Father, Grand-father, and Great-Grand-father. And at the time of Anteshti (Funeral ceremony) or all other annual ceremony called Shradha &ca. repeats the names of his family as before mentioned.

॥ तातांबात्रितयंसपत्नजननीमातामहादित्रयं ॥
॥ सास्त्रिस्त्रीतनयादितातजननीस्वभ्रातरःसास्त्रियः ॥
॥ तातांबात्मभगिन्यपत्यछ्वयूगृनायापितासद्गुरु ॥
॥ शिष्याप्ताःपितरोमहालयगयातीर्थेतथातर्पणे ॥

The religious duties of Kshatriyas.

The following customs still prevail in the Mounji and Marriage ceremonies of the Pattana Prabhus.

I. A ceremony called Koholya Muhurta, is performed a day or two previous, to the marriage or the mounji On this occasion a Pumpkin gourd is cut with a sword generally by somebody, who has already married into the family, *i. e.*, son-in-law, or, by a nephew.

II. A naked sword is placed with the Goddess, called Matruka specially worshipped on the occasion. These Goddesses are placed on a decorated stool called Chowrang, and have a never extinguishing lamp burning night and day, placed before them. The portion of the wall of the room, in which these are placed is decorated with the picture of a mangoe tree loaded with friuts and with other ornamental and religious pictures.

III. The ceremony called Umbar Amantrana, is performed only half an hour, or so, before the bride-groom's procession either starts from his house or before it enters the marriage pendals at the brides house. It consists of cutting of a branch of the glomerous fig tree, held sacred by the Hindus, with a sword. This is cut either by a nephew (sisters son) or a son-in-law. This is performed at the

houses of both the bride and the bride-groom.

IV. The bride-groom now carries a pen-knife in his hand and a cocoa-nut decked with gold leaf when he starts in a procession from his to the bride's house. This pen-knife represents a daggar which had been until recently used on such occasions. After the bride-groom has reached the bride's house, and alighted from his horse, and the religious ceremonies preliminary to the marriage are gone through, under a canopy, specially erected for the occasion over a raised seat, called bahule, the bride-groom is conducted into an inner compartment, and a screen called antarpat, is held between the bride and bride-groom, so as to separate them from each other. A naked sword is then held by a son-in-law or a nephew (sister's son) between the couple to be married.

V. The bridegroom also has at this time in his hands either a pen-knife or a dagger.

VI. The Brahmins chant mantras called Mangal-aastakes. After the screen is with-drawn and the blessings of the officiating priests pronounced upon the newly married couple the Kanaydana (the gift of the bride to the bride-groom) is performed. Then follows the Laja-

Homa a burnt sacrifice, and then lastly the Saptapadi, which means going round the sacred fire by the bride with the bride-groom. After this ceremony, the marriage becomes indissoluble it having been witnessed by the God, the fire, and the officiating priests. "देवाग्निद्विज संनिधी." At this time also mutual oaths of fidelity and chastity are administered by the officiating priests to the new married couple. It may here be said that the institution of Remarriage of widows does not obtain in this caste since it has been expressly prohibited by the Shastras to the Dwija classes.

VII. An Offering to their family God or Goddess,is cooked according to the way prescribed in the ManuSmruti, Valmika Ramayan, and Aydhattamaka Ramayan.

VIII. The chief God of the Pattana Prabhus is Shri Narayan.

॥ विप्राणांदैवतशंभु:क्षत्रियाणांतुमाधवः ॥
॥ वैश्यानांतुभवेद्ब्रह्माशूद्राणांगणनायकः ॥

Translation:—

Shambhu is the Deity which the Brahmins called Vipra in the text should worship. Madhav is the deity which the Kshatriyas

should worship. The Vysya should worship Brahma and the Sudras Gananayaka.

IX. After the birth of a child, a sword is necessarily required in the ceremony called Sati Pujana, or worship. Small bows made of bamboo are placed in all doors and in the four corners of the bed of the child's mother. A rod of iron is placed near the threshold of the child's room and a pen-knife is placed under-neath the child's pillow, until it is six or seven month's old.

X. The horoscope, Mounji Memo: and Marriage Memo: of the Pattana Prabhus are prepared and written by the Palse Josi or Jotishi only in Bombay and not in other cities. This is only on account of friendship the Prabhus have towards that caste from old tines. The Palse Joshis are consulted only in their capacity of astrologers and asked to fix a propitious day and hour for the performance of the mounji, marriage and other ceremonies.

XI. In their horoscopes their Kshatriya descent &c. is mentioned by the said Palse josi and other jotishis, in the following manner:—

राजमान्यराजश्री० ॥ क्षत्रिवर्णोद्भवगृहेभार्या० ॥ कुक्षेपुत्रम

कन्याप्रसुता : ॥ Moreover the following shloka is written in Janmapatrika or horascope prepared.

॥ ललाटपट्टेलिखिताविधात्ता, यस्मिनूक्षणेयाक्षरमालिकाच ॥
॥ तज्जन्मपत्रंकरोतिधत्ते, दीपोयथावस्तूमहांधकारि ॥ १ ॥

XII. The Pattana Prabhus do not name their sons Parashurama, Bhargavarama or Kalarama, nor their daughters Renukabai. They make no pilgrimages to the shrine of the above mentioned God, nor worship Him although this Brahman God had been born of a Kshatriya mother, sister of Shri Vishwamitra Muni. They would even condescend to name their sons Fakira, Bawa, and the like rather than give them the detestable name Parashurama. This is owing to the old feeling of animosity against Parashurama, he having killed the descendants of the Kartavirya Raja and numerous other tyrannical and irreligious Kshatriyas.

XIII. The Purohita, or religious preceptor of the Pattana Prabhus must be well versed in the Vedas and Shastras and they are pure Brahmins and at the end of each Sanskara or

religious ceremony the precepter and all other Brahmins give श्रुतिसंयुक्त blessing to the Pattana Prabhus.

XIV. The chief priest of the Pattana Prabhus must be a descendant of Vasishtha, the High Priest of their ancestors. This priest lives in a village called Khetaka (which is near Puna). He is invited to the mounji or marriage ceremonies of the Prabhus, and due respect is paid to him.

XV. The Prabhus are the worshippers and protectors of His Holiness the Jagad Guru Shri Shankaracharya Swami, the Raja Guru or High Priest of the Prabhus, Pure-Brahmins and cows.

XVI. They do not eat food cooked by persons of any other castes than Pure-Brahmins, because they are of pure Kshatriya origin.

The daily religious ceremonies observed by the Prabhus.

1st. The Pattana Prabhus make their sandhya, worship, contemplation, charity &c. according to the rites laid down in the Vedas.

2nd. They are polite and observe the family rules and the rules of purity, Suyara, Sutaka,

&c. religiously.

3rd. They take one of the following three Ashramas Viz:—Bramhmacharya, Grahastashrama, and Vanaprastha. Amongst these three the Grahastashrama is most prevalent.

॥ स्वानंदंसुदिमंसुताश्वदुहिताभार्यामृदुभाषिणी ॥
॥ स्वेच्छापूर्णधनेश्वरोमृदुतरोआज्ञापराःसेवकाः ॥
॥ आतिथ्यंशिवपूजनंनिरंतरंमिष्टान्नपानंगृहं ॥
॥ साधोसंगमुपार्जितंप्रातादिमंधन्योग्रहस्थाश्रमः ॥

The Benefits which the Prabhus derive from the daily religious course.

॥ स्ववर्णाश्रमधर्मेणतपसाहरितोषणात् ॥
॥ साधनंप्रभवेत्पुंसांवैराग्यादिचतुष्टयम् ॥

Translation:—

Man obtains the blessings of Vairagya and other ashrams by pleasing the God (Hari), by following the dharama duties religiously enjoined to their caste.

1st. They appear very clean and holy.

2nd. They know their own religious doctrine tolerably well.

3rd. They get the knowledge of the sixteen ceremonies.

4th. They easily obtain the course of godliness from love to God.

5th. They get disgusted at all bad habits as.

॥ द्यूतंचघातंचसुराश्चवेश्या ॥ पापादिचौर्यपरदारसेवा ॥

gaming, murdering, drinking liquor, adultery, sinful acts, robbery, desire for seducing women &c.

6th. They easily learn Sanskrit.

7th. They obtain salvation.

8th. They observe all the religious fasts.

They particularly observe the Sunday fast in the month of Ashvina (Sept.—Oct.) on account of their descent from the sun and the moon, the former being called (Pita Maha) the Great ancestor.

9th. All sanskars or religious ceremonies of the Pattana Prabhus are performed by श्रुतिस्मृतिपुराणमंत्रं.

10th. They know the customs and rules of their own family, country, caste, and also possess sufficient knowledge of political matters.

॥ यजुःशाखास्वकर्माणिसुत्रंकात्यायनंस्मृतं ॥

॥ यजनाध्ययनंदानंसर्ववैदिकमार्गजम् ॥

11th. The Prabhus act strictly according to the rules laid down in the following Books or Granths.

1. Grahyasutra.
2. Manusmriti.
3. Aduyavulkhya Smriti.
4. Sanskar Kowstubha.
5. Nirnaya Sindhu.
6. Dharma Sindhu.
7. Madana Parijata.
8. Sankalpa Kowmudi.
9. Sanskara Mayukha.
10. Kowstubha Darpan.
11. Shantisara.
12. Narayan Batti.

PART III.

The Pattana Prabhus the inhabitants of Eastern Provinces of India.

The Pattana Prabhus were the inhabitants of the eastern provinces of India. They had their kingdoms, princedoms, cities, towns, villages, jahagirs, palaces, gardens &c., in those provinces, over which they were once ruling. They ruled over this country in the Krita, Trita, Dwapara and even in the Kali Uga, also King Shri Vikrama and others ruled in their father-land* until the great

* The calculation of Geologists corrobarated by the astronomers in France has proved the antiquity of the earth's origin to be not less than six thousand millians (six abja) years. Vide Times of India (a Bombay daily newspaper) of Monday the 4th September 1876.

revolution which occured during the reign of Shri Shalivahan.

A number of the Prabhus migrated to Paitan.

In the 12th century of the Shalivahan Era, the Muhammadans after making twenty-four invasions upon this country and taking immense booty to their own country at last became masters of it. They polluted many holy places razed thousands of their temples to the ground, and forcibly converted millions of Hindus to Islamism. They made Delhi their capital in the year 1114 of Shalivahan era, (A. D. 1192). The fates having turned against them, the Hindus were obliged to migrate to some other part of India to avoid the Muhammadan tyranny. About five thousand good Kshatriya families fled under cover of night from their father-land to Paitan.

The following ten Kshatriya princes were among the number viz:—1 Shri Shunkar, 2 Damodhar, 3 Kumbhaka, 4 Nirgunda, 5 Narayan, 6 Vishokaharana, 7 Suradasa, 8 Bhudhara, 9 Sumant, 10 Chitra, and other 12 solar race princes.

These Kshatriyas first came to Paitan and then settled in several villages and towns around it.

The distinction shown between Ramdeva Rao Yadava of Devagiri and the Rama Raja of Paitan.*

During the 13th century Ramchandra, or Ramdeva Rao Yadava, or Jadava was ruling in Devagiri (now Daolatabad). He had two sons named Shankaradeva and Bhimadeva. † In 1216 of Shalivahan era (A. D. 1294) A muhammadan general named Alla or Allaudin invaded the country of the said Yadava or Jadava and forced him to enter into a treaty with the now all absorbing Muhammadan power and purchased the peace of his kingdom at the cost of mounds of gold, pearls &c. Ramdevarao Yadava reigned up to the year of Shalivahan 1232 (A. D. 1310) and was succeeded by his son Shankardeva who reigned at Devagiri for two year only :—Rama-raja of Paitan had also three sons, named Keshavarao

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* *Deva* was a title bestowed upon a prince.

† A strong man.

Bimbadeva,* and Pratapdeva. This Rama Raja perished in a battle fought between him and Sultan Ahmed Shah near Paitan in 1210 of Shalivahan Era (A. D. 1288).

The date of the battle between Rama Raja and Sultan Ahmed Shah near Paitan is given in the following Shloka.

॥ शाकेखेंदुदिवाकरेपरिमितेसंवत्सरेमन्मथौ ॥
॥ मासेभाद्रपदेतिथौहरिरवौगोवेंदऋक्षेरवौ ॥
॥ श्रीमत्म्लेंछअहंमदेनपारेकिणांराज्यंगृहितंखिलं ॥
॥ श्रीमत्पैठणपूरास्थितस्यनृपतेरामस्यराज्यंगतम् ॥

Translation.

The meaning that Ahmed Shah conquered the Rajya of Rama-Raja in 1210 of the year of Shalivahan Era, (A. D. 1288), name of the year Manamathana Nam Sawantsara, on Sunday the 12th of Bhadrapada.

The Prabhus and the Bimbadeva arrive in the Konkan and reside there.

Several of the migrated Kshatriyas, or Prabhus amounting to about three thousand and five hundred souls including women and child-

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* The face of the sun.

ren were killed in this battle, and the remaining went away with Bimbadeva the second son of the perished Prince. They arrived in the Konkan and defeated the Nayak chief and took Chinchani, Tarapura, Aseri, Kelave-Mahim, Sasti, and Bombay-Mahim &c. and founded a new country of their own. They divided the newly acquired country into fifteen Mahals and appointed themselves as Governors or Adhikaris of these Mahals. At this time Bombay consisted of a few scattered huts mostly occupied by kolis or fishermen, and contained the temples of Shri Walukeshwar, and Mumbadevi. The whole island being covered with babul trees. The old name of Mahim was *Baradabet* or a desert-village. Bimbadeva changed this name to Mahikavati and made it his capital. He divided the district into twelve parts or pakhdis, each pakhdi being attached to each manor. Soon after this several Brahmins, Kshatriyas, merchants, traders, men of high families &c. came to live there. Bimbadeva and the other kshatriyas built several temples of their kuladevis &c. for worship and also several Dharmashalas in Bombay, Mahim and the surrounding villages.

List showing the number of villages of the fifteen Mahals of the State.

Names of Mahals.		Names of the Kshatriya Governors.	Number of. Villages.	Elephants.	Horses.	Camels.	Sepoys.
Mahim.		Bimbadeva.	9	3	400	Number not found.	Ditto.
Marolla.		Ram.	66	12	1,200		
Malada.		Atmaram.	59	10	1,500		
Saevana.		Jayavanta.	29	5	1,000		
Manore.		Rama.	39	5	700		
Asery.		Keshava.	24	9	1,200		
Tarapura.		Mahadeva.	14	5	1,500		
Kelave-Mahim.		Madan.	24	2	500		
Sajunagada.		Raghunath.	24	5	500		
Kallian		Ransoda.	14	5	500		
Chabhur.		Vithal.	6	2	1,200		
Khirun-Villages.	17	Gopal.	136	5	1,200		
Punchanadi ,,	77						
Taloji. ,,	14						
Purne. ,,	28						
	136						
		Total......	444	68	11,400		

Afterwards all the villages were distributed among the fifteen mahals, and their revenue was divided into three parts.

The Annual Revenue Statments of other Mahals being too long for insertion here, are omitted, with the exception of that of Bandora.

A Statement showing the Bandar Village Revenue under the Malada Mahal.

Governor of the Mahal.	Mahal.	Village Clerk.	Name of the Village.	36,000 Dama Revenue.*	Batty Muda.				
					Raja's Shri.	Charity.	Silolara.	Total.	* Rupees 36 In cash.
Atmaram	Malada.	Krishnarao.	Bandora.		250	4	75	329	

Names of the twelve Kshatriyas of the Solar Race, members of the Council of Bimbadeva.

Shri Vikrama.	Shri Senajita.	Shri Anantakirti.
„ Madhusudana.	„ Mandhata.	„ Wasudeva.
„ Vidrumasen.	„ Sahasrasen.	„ Sumanta.
„ Kasishwar.	„ Pundarick.	„ Jayavanta.

Names of the eight Ministers.

Shri Parashuram.	Shri Trimbak.
„ Narayan.	„ Sunkar.
„ Sham.	„ Mahadeva.
„ Shripattarao.	„ Govind.

1. **Vishvanath, Commander-in-Chief.**

2. Raghunath, Sar-karkun or Collector.
3. Putamaksha Shastri, chief Priest.
4. Waman Joshi, Astronomer.
5. Niveda Bhatta, Puranika.
6. Poshadeva, family Priest.

These were appointed to their respective posts on Sunday the 2nd Magha Vaidya in the year 1216 of Shalivahan Era, (A. D. 1294).

The following are the Prabhus (Kshatriyas) who came to the Konkan with Bimbadeva.

SOLAR DYNASTY.

1. Shri Vikram Raja, Deva, Krishnarava, and Vishnu, of the Bharadwaja Gotra or family, and surname Rane.

2. Shri Madhusudan Raja, Bharadwaja, Bhima, Shamrao, Shiva, and Shri Patarava, of the Putamaksha Gotra or family, and surname Pradhan.

3. Shri Vidrumasena Raja, Keshavarava, Godala, Bhima, Narayan, Vishvanath, Trimbakarao, Shivadas, and Damodhar, of the Vashistha Gotra or family, and surname Kothare.

4. Shri Kashi-shwara Raja, Krishnarava, Govindrava, Chandra, Mahadeve, Bhaskara,

Trimbaka, Narayan, and Keshava, of the Kashapa Gotra or family, and surname Navalkar.

5. Shri Senajita Raja, Shripata, Rama, and Shankararava of the Harita Gotra or family, and surname Paterao.

6. Shri Mandhat Raja, Trimbak, Damodhar Surdas, Shivarama, and Keshava of the Vradhavishnu Gotra or family, and surname Dhurandhar.

7. Shri Sahasrasena Raja, Ganesha, Trimbakarao, Shiva, Shamrao, Padmakar, and Karna, of the Brahmä Janardhan Gotra or family, and surname Brahmandakar.

8. Shri Pundarika Raja, Dada, Shiva, Govindrao, aud Shivarama of the Sownala, Gotra or family, and surname Deshai.

9. Shri Ananta Kirti Raja, Deva, Bhima, Shiva, and Govindrao, of the Kawdinya Gotra or family, and surname Nayak.

10. Shri Wasudeva Raja, Govind, Narayan, Shama, Bhima, Shripatarao, Bhasker, and Narahari, of the Mandavay Gotra or family, and surname Mânkara.

11. Shri Sumanta Raja, Keshava, Krishna, Trimbak, Tripala, Bhima, Surdas, and Raghu-

nath, of the Kaoshika Gotra or family, and surname Velakara.

12. Shri Jayavanta Raja, Damodhar, Goraka, Shivarama, and Bhima, of the Vishwamitra Gotra or family, and surname Vyavaharkar.

LUNAR DYNASTY.

1. Shri Damodher, Shiva, and Bhima, of the Chavana Bhargava Gotra or family, and surname Ranajita.

2. Shri Madhusudan, and Bhima, of the Gaotama Gotra or family, and surname Gorakshaka.

3. Shri Wasudeva, Shripata, and Krishna, of the Shandil Gotra or family, and surname Rao.

4. Shri Damodhar, and Keshava, of the Devadatta Gotra or family, and surname Jayakar.

5. Shri Narayan, Lakshadhar, Bhima, of the Martanda Gotra or family, and surname Dharadhar.

6. Shri Narayan, and Keshava, of the Jamadagni Gotra or family, and surname Talpade.

7. Shri Suradas, and Bharadas, of the Nanabhai Gotra or family, and surname Kirtikar.

8. Shri Pala, of the Mudgala Gotra or

family and surname Ajinka.

9. Shri Sumant, Tripala, and Raghunath, of the Chanaksha Gotra or family, and surname Dhairyawana.

10. Shri Ramadeva, of the Bhargava Gotra or family, and surname Sanjit.

11. Shri Narayan, of the Upamunnue Gotra or family, and surname Vyayaharkar.

12. Shri Keshavarava, and Sumant, of the Mandavya Gotra or family, and surname Trilokekar.

13. Shri Rama, of the Paolasti Gotra or family, and surname Prabhakar.

14. Shri Dharmasen, of the Garghay Gotra or family, and surname Vazkar.

15. Shri Lakshadhar, of the Vysampayana Gotra or family, and surname Anandakar.

The abovementioned persons with their wives and children and their relatives came with Bimbadeva. After them several other Prabhus came to the Konkan one after another, and in this way the number of the newly arrived Prabhus amounted to three thousand.

The Seals and Dress of the Prabhus.

The Kshatriyas, of that period instead of

making their signatures on documents, letters, &c. used to affix their seals to them. The seals contained the name, rank, surname, Gotra, Kuladevi &c., of the person to whom it pertained. I have come across seals the inscriptions whereof run as follows :—

॥ नृपगोत्रभारद्वाजं, विक्रमराजप्रतिष्टितं ॥
॥ देव्याप्रभावतीचैव, ममसुद्राविराजिते ॥ १ ॥

Translation.

The Gotra of the Prince is Bharadwaj ; his name Vikrama Raja ; his family goddess is Prabhavati ; this is my seal.

॥ वसिष्टगोत्रसंभुतो, सूर्यवंशनृपोत्तमं ॥
॥ मधुसुदनमितीख्यातो, मुद्रातस्यविराजिते ॥ २ ॥

Translation.

This is the seal of Madusudan; the best of the Prince of the solar race; his Gotra is Vashista.

॥ कौडिण्यगोत्रसंभुतो, नायकतोनृपोत्तमं ॥
॥ देव्याअम्बीकाचैव, मुद्रातस्यविराजिते ॥ ३ ॥

Translation.

This is the seal of the Prince who is born in the Kaodinya Gotra bearing the name

Nayak and having Ambika for his family goddess.

Each and every Prabhu had such a seal. This custom was abolished when the Prabhus began to support themselves by serving as clerks, and the pratice of signing was borrowed from the Yavanas or foreigners. About the same time the custom of wearing crown, and a half jacket, called cavacha, and the pitambar, and light knee-breeches was also abolished, and a turban, jama, nima, dagala, and bandi, were used instead of them. At present in imitation of the European dress, people wear jackets, waistcoats, pantaloons, &c.

The wearing or not wearing of a particular dress has not been enjoined or prohibited by any of the ancient sages or Shastras.

The Raja-Guru or chief Priest appointed.

After the Raja-guru Shri Vashistha went to Badrikashrama, the Prabhus appointed Sakala Veda Shastra Sampana Raja Mannya Raje Shri Hemadri Panta Raja-guru, a Yajurvedi Brahmin of the Apastambhi shakha or branch, well versed in the Vedas and Shastras, as their chief priest, and resolved to honour and wor-

ship him in the place of Shri Vashistha.

The priest was a native of Nadiada a village in Khandesh. His son-in-law named Veda Murti Raja Mannya Raje Shri Vaijanath panta Raja-guru, a Brahmin of the Shakla Shakhi branch succeeded him with his predecessor's consent. The descendants of this priest at present enjoy the Guru-dakshana up to this day.

In 1217 Shalivahan era (A. D. 1295) Bimbadeva brought some garden trees, cocoanut trees, &c., from Rajapur and Malabar, and planted them in Mahim and also in Bombay. The cultivation of these trees raised the revenue considerably. After this the Raja and the Prabhus built several palaces, houses, &c., for their use. In this manner Bimbadeva and the Prabhus reigned in their newly acquired country for nine year, one month, and fifteen days. Bimbadeva died in 1225 of the Shalivahan era (A. D. 1303) in peace and was succeeded by his son Pratapadeva who reigned for twenty-eight years and three months, when he was deprived of his Rajya by Nagardeva Raja of Chewul, who reigned in Mahim for seventeen years. In

this manner the above three Rajas ruled for about sixty years in the Konkan and died without any issue.

The date from which the Prabhus gave up their Military profession.

The Prabhus have followed the profession of clerks ever since the Shalivahan era 1270 (A. D. 1348) and have always distinguished themselves in that line under the various rulers of India. They held high civil appointments under the Moguls, the Marathas, the French, the Portuguese, and still hold high and responsible posts under the British Government. They do no other business than clerkship. They left their annual *Dasara Khadga Pujan* or sword-worship and the art of using bows or Dhanur Veda.

At this time the countries of both the Nagardeva Raja and the Prabhus were conquered by the Nawab of Vadanagar in Gujarat, and given in charge of Nikamaly. The Prabhus surrendered themselves to the Nawab and bound themselves by an oath of allegiance to support themselves by serving as clerks or writers in his country.

The Raja-Purnalika who ruled Mahim in regular succession.

In 1278 (A. D. 1356) the Bhongales took forcibly the kingdom of the Nawab, and kept it in their possession for eight years.

In 1286 (A. D. 1364) it was re-conquered by the Nawab of Vadanagara, who ruled over it for seventy-three years.

Afterwards in 1359 (A. D. 1437) it was taken by the Khurashani Badashai who ruled over it for one hundred and eleven years.

In 1434 (A. D. 1512) is was first peaceably entered into by the Portuguese and then in 1452 (A. D. 1530) the islands of Bombay, Mahim, and Bassein, were conquered by the Portuguese from Muhammadans; and Nuna De Cunha was appointed governor. The Portuguese being guided by the fanatic zeal of their Jessuitical priests like the Muhammadans destroyed several Hindu temples and other institutions and forcibly made many converts to their religion. They ruled over it for two hundred and nine years.

In the year 1661 (A. D. 1739) the Peshwa* or the prime minister of His Majesty the Maharaja Shahu Chhatrapati of Satarra arested it from the Portuguese.

The date of Shahu Raja's conquest of Bassein.

Sloka :—

॥ सोळाशसेदसकसावारिएकआहे ॥
॥ सिद्धर्यासंवत्सरतयाप्रतिनामपाहे ॥
॥ वैशाखवद्यद्वितीयेसहभानुवारी ॥
॥ शाहूनिशाणचढलेंवसईदुपारी ॥ १ ॥

In 1583 (A. D. 1661) the island of Bombay came to the English by the marriage of *Charles* II, with Infanta Catherene of Portugal, and from that time it has invariably continued in their possession up to the present time.

The number of the Prabhu families.

The following is the number of families belonging to the Prabhus who lived in places surrounding Bombay, one hundred and fifty years ago. Cheul 25, Thana 5, Jalasar 2, Papadi 13, Agashi 3, Uran 22, Tulsi 4, Cheda-

* The word Peshwa is of Persian origin.

ni 3, Kalave 7, Mahim 6, Bhandup 3, Bassein 2, and Sopare 6, total 105. Besides these the Prabhu families in Bombay and Surat in all amounted to three hundred.

The Prabhus in addition to their military surnames were popularly known as Mumbaikar Chaulkar, Agaskar, Papadikar &c. from the respective seats of their families. The total number of the Prabhu families on this side of India was three thousand.

The Number of the Prabhu geutleman decended from the Solar and Lunar Races.

The following is the number of gentleman of a few famous Prabhu families in Bombay one hundred years ago.

SOLAR RACE.

1.	Bharadwaja	20.	7.	Brahma Janardhan	5.
2.	Putamaksha	4.	8.	Sownala	2.
3.	Vashistha	31.	9.	Kawdinya	10.
4.	Kashapa	13.	10.	Mandavay	19.
5.	Harita	3.	11.	Kaoshika	2.
6.	Vradhavishnu	25,	12.	Vishwamitra	13.

LUNAR RACE.

1.	Chavana Bhargava	7.	9.	Chanaksha	6.
2.	Gaotama	4.	10.	Bhargava	8.
3.	Shandil	16.	11.	Upamunnue	3.
4.	Devadatta	20.	12.	Mahendra	16.
5.	Martanda	8.	13.	Paolasti	3.
6.	Jamadagni	24.	14.	Garghay	9.
7.	Nanabhai	28.	15.	Vysampayana	4.
8.	Mudgal	8.			

The works taken as authorities for this work.

1st. Sahyadri Khand granth containing about five thousand slokas.

2nd. In 1212 (A. D. 1290) Shri Vishnudas Namaji* the famous Shimpi saint of Shri Vithoba of Pandharpur, wrote a work called "Kaostubha-Chintamani" in which he has given a full account of the Prabhu migration from Central India to the Konkan, and the Ram Raja of a Pattan. This event took place during his life time and to which he bears unimpeachable testimony as an eye witness. This granth contain six hundred stanzas

3rd. Afterwards a book named the 'Mahim

* See Kavi Charitra 151. by Rajashri Janardhan Ramchandraji.

Historiæ' was compiled by Senhor Caitan De Souza, a portuguese gentleman, in the portuguese language, in the year 1516 of the Shalivahn era. (A. D. 1594.) He has taken the authority of the said Kaostubha-Chintamani for his account of the Prabhus. Moreover for information in regard to this book, of Senhor Caitan De Souza, I add the following letter addressed to me by Mr. Gabriel Dwarte.

Upper Girgaum
Bombay, 31st March 1876.

Dear Sir,—With reference to your message to me, I have the pleasure to state that, I know Illustrious Senhores Miguel Dwart and Manvel De Monte who died upwards of forty years ago. They were appointed by Government, "Veradores and Matharas" of the Island of Bombay. They had a large collection of useful records and books in the Portuguse language. I know they had a book named " Mahim Historia" in their Libraries. It was I recollect written by Illustrious Senhor Caitan De Souza in the Portuguese language. It gave an account of the voyage of Vasco De Gama to the East Indies, and also an account of the reign of Raja Bimba and other Prabhu Rajas of Mahim,

Salsette, &c., who came from the Deccan.

I remain, &c.,
Gabriel Dwarte,
Late clerk Supt. Indian Navy;
H. M. Dock Yard, Govt.
Pensioner.

4. In 1560 (A. D. 1638) first Monday in Ashvin Sudha (October-November) a granth named Bimbakhyna was compiled by a Prabhu, Lakshuman Ramchandra Rane, in which he has given the history of the Prabhus after their arrival in the Konkan. This granth contains one thousand aud five hundred stanzas.

5. In 1663 (A. D. 1741) another history of the Prabhus was written by Janardhan Ganesh Mankara of Mahim, who sent it to Anant Krishna Pradhan, a gentleman at Mungi Paitan in Deccan. This history contains one thousand and six hundred prose sentences.

6. In the year 1212 (A. D. 1290), a granth named Dnyaneswaria was written by one Dnyanadeva Brahmin, in which he mentions Ramchandra Yadava. This granth contains seven thousand stanzas.

The above five works viz. Sahyadrikhand, Kaostubh Chintamani, Bimbakhyana, letter of

Janardhan Ganesh, and Dnyaneswari were in the house of the late Veda Shastra Sumpana Rajamanya Raje Shri Ghanashsham Shastri Jaday.

7. In A. D. 1803. Col Dow wrote a history of Hindustan from the Persian in which he has given an account of the Treaty between Alla and Ramadeva Prince of Devagiri in 1216 (A. D. 1294).

8. In A.D. 1808 a regulation about the revenue of Salsette was published by the Bombay Government in which it is stated that formerly this province was governed by Bimbadeva, and that the Prabhus were not Parabhus but Prabhus.

9. In A.D. 1829 a work entitled the "History of the Marathas" was published by Captain Duff, in which he has given a short account of Jayadeva Ramadevarao of Devaghar, modern Daolatabad, and Allaudin. This work has lately been translated into Marathi.

10. In A. D. 1834 and 1837, the Journals of the Royal Asiatic Society, Nos. IV and VII published in London, contain an account of Ramdevarao Yadava of Devagiri who reigned up to A. D. 1310.

11. The Honorable Monstuart Elphinstone who was formerly Governor of Bombay published a work called "The History of India" in A. D. 1841. This book contains the history of Ramdeva prince of so great power as a king of the Deccan.

There are three other interesting works containing the history of India, besides the abovementioned ones and their names are :—

1. Useful tables by Mr. James Prinseps.
2. The Universal History.
3. Lieut Col James Tod's Rajasthan.

PART IV.

The cause of animosity between the Prabhus and the Peshwas. of Puna.*

In 1434 (A. D. 1512) the Portuguese took possession of a few places in this part of India. Their officers used to exact all kinds of compulsory service popularly known as Vetha from their subjects and their Political opponents without paying attention or ragard whatever

* In A. D. 1712 Balaji Viswanath was the first Peshwa.

to their birth, position, caste &c. Whenever they wanted a labourer or a cooly they caught hold of any person whom they found and forced him to do any work, however mean it might be. They had employed several Pattana Prabhus in high posts in most of their towns and villages. These had been several times against their will compelled by their Portuguese masters to exact the kind of service from their ancestors, relations, and caste-men of the future Peshwas of Puna. The Brahmins of that time not understanding the principles of the Portuguese Government attributed these acts to the Prabhus themselves; and thus arose the enmity which existed for a long time between the Peshwas and their followers on one side, and the Prabhu caste on the other. The Prabhus had under pain of being forcibly converted to Christianity by their Portuguese Rulers who were solely guided by their fanatical priests the Jesuits, to obey their orders and exact this kind of service from the Brahmins whom they were enjoined by their religion to honor. A few Prabhus however who had courage to disobey these orders were deprived of their effects and forcibly

converted to Christianity. Their Christian descendants are still to be found in various parts of Salsett and the present Tanna and Bassein districts. It may here not be out of place to mention the destruction of costly temples and idols by these Christian conquerors. The disfigured idols and images which are to be met with in various cave temples cut out of solid rock by ancient Hindus and in temples now wholly deserted in various parts of the late Portuguese domains are the works of these fanatics. Even the Prabhus who enjoyed posts of honor under them were on pain of being converted forcibly to Christianity had to perform their religious ceremonies and ablutions in secrecy and under cover of night. After the rise of the Maratha power and the establishment of the seat of Government at Puna, a good many Prabhu families fled from their Christian rulers and sought refuge under the comparatively mild sway of the Marathas.

The consecration or placing of the Image of Sidhi Vinayak in a temple near Bhuleshwar.

A Prabhu gentleman named Dadaji Lakshaji, surnamed Rao, being possessed of wealth and

having no issue to succeed to it and moreover not finding a proper person for adoption as a son erected the temple of Shri Ganpati towards the south of the Bhuleshwar temple* in the year 1626, (A. D. 1704). At the time of the consecration of this temple a dispute arose between certain Brahmins who asserted their right to officiate at the consecration in preference to the Chitpavan and other Brahmin, invited to help and officiate at the consecration by the Prabhus on the ground that they being from amongst the oldest inhabitants of Bombay and rightful priests of some castes in it had the monopoly to officiate at any new temple that might be built in the island. These pretension were not admitted or allowed by the Prabhus who advised the owner of the temple to invite learned Brahmins from other parts of India. He consequently invited Veda Murti Rajeshri Chintamani of Cheul Dharmadhikari, Damodhar Pithakar, and others with the advice of the chief priest (Raja Guru) Khedkar and consecrated the temple in honor of the deity or

* The present manager of this temple is Rajeshri Ganpatrao Janardhan Navalkar.

God Sidhi Vinayaka. Afterwards in the year 1661 of Shalivahan era (A. D. 1739), a Brahmin named Trimback Bhatta surnamed Phanashe was employed by the widow of the aforesaid Dadaji Lakshaji to worship the image daily and in lieu of this service gave him a piece of ground (Batty-field) and an oart called Malaodi for his maintenance. This circumstance gave rise to fresh animosity on the part of the Brahmins of Bassein.

These Brahmins being thus disappointed went to Raje Shri Sankaraji Keshwa the then Subhedar of Bassein and told him the following falsehoods about the origin and descent of the Prabhus.

1st. That the Prabhus had declared a mannamed Keshwa Damaji of Cheul to be out of their caste on account of his having married a widow, when as they alleged falsely, that this custom obtained amongst them.

2nd. That the Prabhus were not the legitimate descendants of the Rajaput Kshatriya followers of Prince Bimbadeva.

3rd. That the Prabhus called any Brahmin they liked to conduct religious ceremonies at their houses and that by giving to the

Raja Guru Khedkar, their chief priest, presents, &c. and putting him in fear of his life, they being a warlike and brave prople and well equipped with arms; they performed through him the Upanayana (Mounji) and the marriage Ceremonies by means of the Vedic mantras and learned the Brahma Gayatri and other mantras, the knowledge of which is essential to a Dwija, to which as they falsely alleged the Prabhus had no right.

4th. The aforesaid Brahmins moreover alleged that there existed a book containing false matter composed and written by a Brahmin named Veda Murti Vishwanath Joshi, surname Rayakar, in which the author had fabricated a false account about the origin of the Prabhus. This author however states in clear terms that the Pattana or Pathariya Prabhus are the genuine descendants of Ashvapati (of the Solar Race), and Kamapati (of the Lunar Race).

5th. They then induced the Subhedar to call some of the old and respectable persons of the Panchakalsi (Carpenter), Sonar (Gold smith), Bhandary (Liquor seller), Kasar (Copper smith), and other low castes who were wholly

ignorant of the subject to a meeting to give their opinion on the origin and religious rights of the Prabhus.

6th. They also brought forward some Brahmins whom the Prabhus would not employ as priests and certain excommunicated Prabhus to show that the custom of Punar-vivaha or Pat, obtained in their caste.

The Subhedar sent a report of these proceedings to His Highness the Peshwa of Puna.

*The letter of Shrimant Balaji Bajirao, Peshwa of Puna.**

In 1665 (A. D. 1743), the Peshwa sent a mandate to the chief priest and officers of every town and village in Cheul, commanding them to instruct "all Brahmins not to perform or teach the Brahmanical duties to the Prabhus, and if any would do it, he should be considered guilty of having committed sin at the holy city of Benares and also that he should be liable to be punished by the Government and that he should be obliged to make atonement for it, and also to inform the Prabhus not to have

* In A. D. 1604 the village of Puna named Purnichewadi was granted by the Sultan of Ahmednagar as a Jaghir to Maloji, grand-father of His Majesty the Maharaja Sivaji Raja.

any such ceremonies performed at their houses nor to learn Gayatri &c." This letter which is dated the 22nd Moon of Ravilakhara Sursun Araba, Shake 1665 Rudhirgari Nam Savantar, was sent to Sar Subhedar Ramaji Mahadeva, and its certified copies to the Prabhu community of Bombay, Cheul Bassien and to Moroji Sindhi Namajade of Revadanda.

An illegitimate son of a respeclable Pattana Prabhu published this letter with an English version of it in Dnyanodaya (see page 333 No. 21 of Vol. V) dated the 2nd of November 1846. The Puna Observer dated the 14th of July 1865 copied this letter from the Dnyanodaya. (see Vol. 12 page 665) This letter was again published in a pamplet called "The marriage of the Hindu widows" and also in a marathi book called "Jatibheda Vivekasar."

The cause of animosity between the Prabhus and the Peshwa Government was owing to the temple of Shidhi Vinayak situate next to Bhulaswar carrespondence bearing on this subject was to be seen in the house of Rajishri Rao Raghoba Josi, a brother of Doctor Vyjanath Josi.

The result of the Peshwa's letter.

It has been already stated that the Peshwa hated the Prabhus on account of the ill treatment of their ancestors under the Portuguese Government. They therefore availed themselves of this opportunity of taking revenge. The Peshwa ordered Moroji Sindhi, not to allow the Prabhus to perform any Brahmanical rites or learn the Gayatri. In consequence of this letter, several Prabhus were put to death and others purchased their freedom by paying heavy fines. Whenever a mounji and marriage ceremoney was to take place at a Prabhu's house, he was subjected to all kinds of torments at the hands of the Brahmin rulers, who completely disregarded the authorities of the Shastras and Purans, establishing their Kshatriya origin. The Prabhus had thus to suffer religious persecution for five years, until a letter was sent to the Shrimant Peshwa by the Rajeshri Ramaji Mahadeva† Sar Subhedar

† A Brahmin, by caste a very learned and brave man, and well known to the British Government. It was he who rebuilt the temples of Shri Kaopineshwar in Tanna. He also built temples in honor of Shri Ganeshas and Mahadeva, in Konkan.

whom all the Prabhus petitioned to inform the ruler at Puna of the unbearable torments and religious persecution they were unnecessarily suffering from at the hands of their servant Moroji Scinde Nam Jade.

Letter of Rajamanya Rajeshri Ramaji Mahadeva Sar-Subhedar of Konkan to the Shrimant Peshwa of Puna.

॥ श्री ॥

श्रीमंत राजश्री यावीराजीत राजमान्य राच

श्री * साहेब अखंडीत लक्ष्मी आळं

कृत पुण्यनगरप्रभृति विराजमानप्रमुखप्रधान

पेशवे.

शेवेशीपौष्यरामजीमाहादेवसुभेदारप्रांतसाष्टीशिरसाष्टांगन मस्कारविज्ञापनाविशेषसेवकासआज्ञापत्रामितीरवानाचंद्र २२ र

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* अशीजागापत्रांतसोडीतात कारणकी मराठीलिहिण्यां बद्दालअशीआहेकी थोरअथवाआपलास्वामीअसलातर त्याचें नांवपत्रांतलिहूनये त्याचोच्चारमात्रव्हावाहावे. ह्मणूनश्रीमंतसर कारबाळाजीबाजीरावपेशवेउर्फनानासाहेबअसेरा. रामाजीने लिहिलेनाही.

विक्रमारूढसंवत्सर,रुधिरोद्गारीनामसंवत्सरेसके १६६९
चेंलिहिलेंकी " पाताणेंपरभूंनीशूद्रवतसर्वकर्मेंआचरणक
रावींइत्यादि," अशालेखितार्थाप्रमाणे, मोरोजीशिंदे, ह्याया
चौलआणिसाष्टीप्रांतीह्याआज्ञेवरहुकुमप्रभूवरसत्ताचालवूंलाग
ला. त्यासआजपांचवर्षेंहोतआली. याजमुळेंत्याचाफार
चबलात्कार, बोभाटावन्यायकरावा. असावारंवारतेप्रभूपुढें
येऊनमजपाशींह्मणतात.— याजकरितांअगत्यझालें, आणि
तोन्यायमनासआणावालागला, तोअसाकीं, राजश्रीशंकराजी
केशवसुभेदारप्रांतवसईयाणींकितीएकब्राह्मणवसईंसामेळविले,
परंतु याप्रभूसबोलाविलेंनाहीं, आणित्यांचेकसेमुळआहेहेहीशो
धिलेंनाहीं. ह्मणूनमीउरणचेमुक्कामीतपासकेलात्याप्रभूसआ
णिवसईकरब्राह्मणयांसबोलाऊनन्यायकरूनपहातांसारागैरवा
काआहे. तोअसाकींमागलेंफिरंगीराजवेढेमुळेंह्याब्राह्मणांनी
याप्रभूवरवांझावाहिमाघेतलाहोतातोएक, वलोभामुळेंएकमेका
ब्राह्मणांसमहकार्यातमानअपमानअधिकउणाप्राप्तझालाह्मणून
द्वेषउत्पन्नझालाअशीदोन, कारणामुळेंयाप्रभूवरकर्मकांडाचीहे
अतांबाटघाटीकरूंलागलेआहेत.आणियाप्रभूचीपाहातां,सना
तनवांहवाटकर्मकांडीआहेहेएक, हेप्रभूसक्षात्रेयअसे, श्रीमा
सोत्तिमिपपीप्रमाणेआहेदोन, आणित्यावरश्रीजगद्गुरुशंकराचा
र्यस्वामीचीसंमतिआहेतीन, असानिर्णयपाहातांयजमानकर्म

ह्मणांस्वामीविनंतीकेलीकीं, सुखरूपतुह्मीयाप्रभूचेघरीलाऊनपु
र्ववत्कार्यप्रयोजनेंसपादावींहींचशेवकाचीकरदूयजीडूनविनंती
असेशाके १६७० विभवनमासंवत्सरेमाहेचैत्रशुद्ध २ रवाना
चंद्रदुसरारबिलाखरसरूसनतिसाआर्बैनमयाअलफ.

हेपत्रोत्तरमोडीअक्षरीअसलालेहेलेअसतेंबाळबोधअक्षरी
येथेंफिरविलें.

Translation :—

Shrimant Rajeshri Yavirajit Rajamanya Rajeshri * Sahib Akhandita Lakshumi Alanakrita Punya Naggar Prabhruti Virajman Pramukh Pradhan Peshwa.

Greetings from your most humble servant Ramaji Mahadeva Subhedar of the district of Sashti, who, after prostrating before your Shrimant's orders sent to him, dated 22nd moon Rabilakar Sursen Arba, Rudhirodgari Nama Samvatsara Shake 1665; to the effect, that "the Pattana Parabhus should act according to, and follow the Karma and Achar of the Shudras &c," begs to write in reply that in

* It is a custom among the Marathas to omit the name of the person addressed in the letter, if he be a great man, a ruler, or a person of distinction. The name appears on the envelope. Following this practice, the Sar Subhedar Ramaji Mahadeva did not insert the name of Shrimant Sirkar Balaji Bajirao Peshwa *alias* Nana Saheb, in his letter.

obedience to the above named order, Moroji Seinde Nam Jade commenced to exercise his power over the Prabhus, in Cheul and Sashti districts. This has continued for the last five years. The Prabhus, finding themselves greatly tyrannised over and much abused in their religious practices, have often presented themselves before your humble servant, and asked him to institute due enquiries into their origin, and to do justice to their claims, whereupon being compelled to look closely into the matter your humble servant finds that Rajeshri Shankraji Keshava Subhedar of Vasai (Bassein) district, who had held an assembly of the Brahmins at Vasai, did not hear the Prabhus in their defence, and issued no commission to inquire into their origin by consulting religious authorities. Your humble servant, accordingly, has made the necessary inquiries at Uran, and having summoned the Prabhus and the Brahmins of Vasai, and having examined them, finds that all this animosity has arisen between the two castes, without any just grounds whatever, from a misunderstanding of the influence the Prabhus have with the Portuguese Government in Bombay. In the

times of the late Portuguese Government, Brahmins were, by that Government, made to undergo compulsory labour like Culis, and as the Prabhus held appointments under it, the Brahmins naturally suspected them of bringing this about. Besides this, during the continuance of that Government, learned Brahmins were not honored and allowed to hold and enjoy their just privileges on the occasions of the great Hïndu religious festivals. These two things combining have given birth to all this animosity, and caused the Brahmins to disturb the Prabhus in their religious privileges termed *Karma Marga*. But your humble servant, on minute enquiry, finds that these Prabhus have been enjoying their religious privileges according to the Karma Kanda from times immemorial. Moreover, their origin-that they are the descendants of the pure Kshatriyas-can be found clearly in the religious work* written by Shri Vyas. Further His Holiness the Shrimat Jagadguru Shankara Charya Swami has acknowledged them as such by a Sammati Patra. Your humble servant

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* Skhanda Puran.

upon the three grounds mentioned above, has thought it proper to request the Brahmin community to go to the houses of Prabhus as formerly to perform the religious duties, ceremonies, &c., without fear. This is a matter which your humble servant brings to your notice. Dated Shake 1670 (A. D. 1748) Vibhava-nama Samvatsara Mahe Chaitra shudha 2nd Moon two days old; Rabilakhar Sursan Tisa Ardain Maya Alaf.

The original of the above reply is written in Modi character, but it is here transcribed in Balbodha.

At the request of Rajeshri Sadashiva Narayan Tulpade Khasnis of the late Sarkar Raghojirao Angres a chief of Khulaba State a true copy of the above letter was obtained from Rajeshri Ramaji Mahadeva, Sar Subhedar of Konkan.

When Moroji Sindhe heard that the Sar Subhedar had sent a letter to the Peshwa complaning of the treatment given by him to the Prabhus he began to treat them somewhat mildly. In this manner the Prabhus had to suffer all the pangs of a religious per-

secution. At last in 1709 (A. D. 1787) His Holiness the Shankaracharya Swami of Shrungeri Verupax paid a visit to Bombay. During his stay in Bombay the Prabhu's sent copies of Shri Sahyadri Khand, Grunth 1. The Vunshavali 2 The rule of this Prabhu 3. One writing paper as no other Kshatriya caste the name of Pattana Prabhu 4. The Prabhu's Guru called Raja Guru 5. The Summati patra of the Sunkarachasya Swami of Kolapur 6. The opinion of several learned Brahmins in respect of Prabhu's origin 7. And a copper plate (Dana patra) of Raja Bimbadeva 8. And requested him to give his authoritative is opinion as to their origin &c., and to inform them how to conduct their household ceremonies, duties &c., in future. They further informed him that they were worried with religious persecution by the Peshwas and that they were ready and willing to act according to His Holeness' orders. His Holiness thereupon having perused all the copies sent to him wrote the following letter to the Peshwa of Puna :—

A Letter from Sankaracharya Swami to the Peshwa of Puna.

श्रीविद्याशंकर.

० ॥ श्री ॥ ०
शृंगेरीश्रीविरू
पाक्षविद्याशंक
रभाराति.

श्रीमत्परमहंसपरिव्राजकाचार्यवर्यपद वाक्यप्रमाणपारावारपारिणयमानियमासन प्राणायामप्रत्याहारध्यानधारणासमाध्यष्टां गयोगानुष्टाननिष्ठांगरिष्टतपश्चक्रवर्त्यांना द्यविच्छिन्नगुरुपरंपराप्राप्तषट्दर्शनस्थाप नाचार्यव्याख्यानसिंहासनाधीश्वरसकलवे दार्थप्रकाशकसांख्यत्रयीप्रातिपालकसक लआगमानिनगमागमसारहृदयेवैदिकमा र्गप्रवर्तकसर्वतंत्रस्वतंत्रादिराजधानिश्रीवि द्यानगरमहाराजधानिकर्नाटकसिंहासनप्र तिष्ठापनचार्यश्रीमद्राजाधिराजगुरुभूमंड लाचार्यतुंगभद्रातीरनिवासऋष्यशृंगपुरव राधिश्वरशृंगेरीविरूपाक्षश्रीविद्याशंकरदेव दिव्यश्रीपादपद्माराधकशृंगेरीविरूपाक्ष श्रीपदभिनवोदंडनृसिंहभारतीस्वामिनांक रकमलसंजातश्रीमद्भिनवविद्यारण्यभार तीस्वामिभि:—

श्रीवेदशास्त्रसंपन्नपारावाराभिज्ञेषु, पुण्यनगरप्रभृतितद्देश निवासिषु, नथामुंबापुरवसईप्रांताष्टागरराजापुर, कुडालष्ट्रांतप्र भृति, कोंकणवासेषु, निखिलविद्दवृंदादियांसि. आज्ञाके लीऐशीकीं, हेपत्तनप्रभूबहुतवर्षेयाप्रांतांतराहतात, याचेयेथे पूर्वापरसुरल्तिकार्यप्रयोजनेंचालतअसतां, यांचेशत्रुवर्गाद्वीय त्नकरून, गैरवाकासमजाउन, यांचेविरुद्धपुण्याहुन, पत्रआ णिलें, परंतु, यांचान्यायवशोधकोणीचमनासआणिलानाहीं, उपरांतकित्येकब्राह्मणाहीं, आपलेठिकाणींशोधकारितां, त्यां चीनिशाझाकीं, येरव्हीपत्तनप्रभूखरे, "यांजकडेसलटकाआ रोपठेवितात," यावरूनपुनः पूर्ववत्कार्यप्रयोजनेमुंबईत, श्री मंतपेशवेयाचेराज्यांतचालुलागलीं, यानंतरपुनः शत्रुनींउभा रणीकेली, त्यावरूनराजश्रीशंकराजीकेशवसुभेदारप्रांतवसईया हीकितीएकब्राह्मणवसईसमेळविले, परंतुपत्तनप्रभूयासींबोला विलेनाहीं, वयांचेमुळाहिशोधिलेंनाहीं, उगेंचशत्रुवर्गाचेंसांगि तल्यावरून, मुंबईत्नमाहिमकरब्राह्मणासिपत्रलिहिलेकीं, "या चे घरींकार्यप्रयोजनेंचालवावयासनिजावें," नंतरराजेश्रीरामा जीमाहादेवसुभेदारप्रांतसाष्टी, याहीउरणचेमुक्कामीं, तपासि तां, त्याचीनिशाझालीकीं, सारागैरवाकाआहे, त्यावरूनब्राह्म णासिआज्ञाकेलीकीं, " सुखरूपपत्तनप्रभूचेघरींजावें, वपूर्वव त्कार्यप्रयोजनेसंपादीतजावीं, " त्याप्रमाणेब्राह्मणवसईप्रांतात,

वसाष्टीप्रांतात, तथामुंबईस, वर्तणूककरीतगेले, यासींकिती एकवर्षेंजाहालीं, यावरपुनः शत्रुशहरपुण्यासजाऊन, गैरवाकासमजाऊन, श्रीवेदमुर्ती, सकलशास्त्रसंपन्न, राजमान्यराजश्री, रामशास्त्रीयांचेखोटे, पत्रसमस्तमहाराष्ट्रब्राह्मणमुंबईवमाहिमकरयांसिआलिलेंकीं, " पत्तनप्रभूयांचेघरींब्राह्मणजाततेज्ञातीविराहित." एणेकरूनपत्तनप्रभूबहुतश्रमीझाले, निमित्यकींनिरर्थकशत्रुवर्गाचेंसांगितल्यावरून, वशास्त्रसंमत् नपाहातां, भलतेंचलिहितात, कांजरहेदुर्बळलोक, वनिस्पसेवक, कितीवादसांगतील, असेतेश्रमीहोऊन, मजकडेसविनंतीकेलीकीं, आमचापुर्ता. " शोधकरून, जोनिर्णयचित्तास येईलतीआज्ञाकरावी," त्यावरूनपत्तनप्रभूयांचीसाधनेपाहातां, [1]सैह्याद्रिखडींयांचिउत्पतीसाविस्तारेआहे, तीअवलोकन केली, [2]तेथावशावळयापुरातनआहेत, त्याहीमनासआणिल्या, वयांचीचालें[3], वनांवें[4]पुरातनसर्वप्रांतातप्रसिद्धअसेंआहेकीं, पत्तनप्रभूदुसरेकोणीएकेज्ञातिसहेंनाव, आईकण्यानआलेनाहीं, वयांचेगुरुस राजगुरुप्रसिद्धह्मणतात, ववरकडज्ञातिचेगुरुआहेत, त्यांसस्तरगुरूकथवागुरूगोसावींह्मणतात, यानंअरश्रीशंकराचार्य[6]स्वामीकोल्हापुरानेवासियाचानिर्णयअवलोकनकेला. तथाथोरथोरपंडिताचेनिर्णयासिक्यानसींअवलोकनकेले, तथा राजांविंबाचेवेळेचिंजूनींताम्रपत्रेंआतेत, तिअवलोकनकेलीहे

सर्वमनासआणितां, आज्ञाकेलीऐशीकीं, “ हेपत्तनप्रभूसूर्यव सोमवंशीक्षात्रियखरे, वरकडयाजवरशत्रुत्वें, वराज्यमदे, लट काचआरोपठेवितात, तोखराल्टकाआहे, यांचेघरींसर्वब्राह्म णानीं, जाऊनकार्यप्रयोजनें, संपादितजावीं.” संवत १८४३ शके १७०९ प्लवंनामसंवत्सरे, माहे आश्विन शुद्ध १० रवौ. इतिनारायणस्मृति :—

हि कर्नाटकी अक्षरी मुद्रा केली आहे.



Translation :—

Shri Vidya Shankar.

The Seal of Shungeri Shri Virupaksha Vidya Shankar Bharati.

* Shrimat Param Housa Pari Vragahacharya Varya Pad Vakyapraman Paravar Parinayam Neyamasana Pranayam Pratyahar Dhyan Dharana Samadyastanga Yoganustan Nishtan Jarishta Tapaschakra Vartyana Dyavisehinna Guru Parampara Prapta Shatdarshana Sthapanachary Vyakhyan Sinvhasana Dhishwar Sakala

* Titles of his Holiness Shrimat Shankara Charya Swami Jagadguru.

Vedartha Prakashaka San-sankhyatrayi Pratipalaka Sakala Agama Nigamagama Sarovhrudaye Vaidic Margu Pravartaka Sarvatantra Swatantradi Rajdhani Shri Vidyanagar Maharagadhani Karnataka Sinhvasana Pratisthapana Charya Shrimat Rajadhi Rajaguru Bhumandalacharya Tungbhadra Tier-Niva Rushya Shungapura Vara Dheshvar Shrungeri Verupaksha Shri Vidya Shankar Deva Divya Shripad Padmaradhaka Shrungeri Virupaksha Shripadbhinavodanda Nru Sinvha Bharati Svaminam Karakamal Sanjat Shrimat Abhinava Vidyaranya Bharati Swami :—

To the Vidvatvrundadi learned assemblage of the Brahmins of Punya Nagar (Puna) and the countries surrounding it, of Mumbai, (Bombay) and Vasai (Bassein) and the Prant Ashtagar Rajapur, of Kudal Prant and of the

Konkan in general.

Be it ordered that the Pattana Prabhus have been living in these prants for many years and at their houses from times out of mind. Religious ceremonies have been performed unopposed by Vedic and Shastraic mantras but of late their enemies by means of false and untrue reports and informations have obtained an order against them from Puna. But none has deemed it prudent to investigate this question and look to the justice of the case. A few Brahmins however after a thorough inquiry made for their own private satisfaction have been convinced that "the Pattana Prabhus have right and justice on their side and that their opponents have accused them falsely." After this the Brahmins within the Peshwa's domains began to perform religious ceremonies at the houses of the Prabhus as formerly. Afterwards another attempt to injure the Prabhus having been made by their opponents, Rajeshri Shankraji Keshava, Subhedar of the Prant Vasai called a few Brahmins together but to this meeting the members of the Pattana Prabhu Caste were not invited

nor was any inquiry made as to their origin or past history, but on the complaint of their opponents letters were written exparte to the Brahmins of Bombay and Mahim informing them "that they should not go to the houses of the Prabhus to perform religious ceremonies." Soon after this Rajeshri Ramaji Mahadev, Subhedar of the Prant Sashti held an independent inquiry at Uran after a searching inquiry he was satisfied that all the accusations made against the Prabhus were false. He therefore ordered the Brahmins "to go to the houses of the Prabhus and perform religious ceremonies as formerly without any fear whatever." In obedience to this order, the Brahmins of the Vasai and Sashti districts as well as these of Mumbai and other places began to act as before.

A few years after this the opponents of the Prabhus proceeded to the City of Puna and then having given false information to the authorities and having falsely accused the Prabhus before the Peshwa, succeeded in obtaining on this false information an order from Shri Veda Murti Sakal Shastra Sampanna

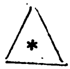
Rajyamannya Rajeshri Ram Shastri, (Chief Justice of Puna) addressed to all the Maharashtra Brahmins of Mumbai and Mahim and other places to the effect that "the Brahmins who go to the houses of the Prabhus for the performance of religious and other ceremonies acted against the rules and ordinances of their caste etc." This caused considerable annoyance to the Prabhus because the Puna authorities without a thorough inquiry into the matter, as without looking to the Shastras merely on the exparte complaint of the enemies of the caste, made and issued strange orders against them. It seems the opponents wished to take advantage of the utter helplessness of this Prabhus who followed the profession of clerks and servants of the Government, against their mighty Brahmin rulers of Puna. The Prabhus having thus suffered persecution requested me (Shankaracharya) "to institute a thorough inquiry into the matter of their origin and to decide and order what would be deemed proper by me in the circumstances of their case." I thereupon read the history of their origin as given in detail in the Sahyadri Khand and carefully

examined their old generals genealogical tables given by them in evidence before me. I also paid special attention to their manners and customs and the name of the caste which is well known in all districts from ancient times. I have not heard of any other caste bearing the name Pattana Prabhu. The Brahman High Priest of this caste is popularly and publicly known as the Raj-Guru (priest of the Kings, i. e. Royal family) a title which is not enjoyed by, the Brahmin High Priests of any other castes who are simply called Guru or Guru-Go-swamis only. I have also read the written decision of His Holiness Shimat Shankaracharya Smami of Kshetra Karvir (Kolapur) bearing his genuine seal. I have also read attentively the opinions of the most learned and able Brahmins Pandits in this matters. I have also carefully examined the Tambra Patra or copper plates of ancient times and those of the times of Raja Bimba presented to me during the investigation of this matter.

Judging from all these I am perfectly satisfied and therefore order that " these Pattana Prabhus are the genuine Surya and Soma

Vanshi Kshatriyas ; and that the false accusations preferred against them have all been the result of animosity and the haughtiness and unbounded pride of the Brahman rule. All Brahmins therefore should in future go to the houses of the Prabhus without any fear and perform religious ceremonies as before." Dated Savant 1843, Shake 1709 Plavanganam Sawantsar Mahi Ashvin Shudha 10th Sunday.—Iti Narayana Smruti.

* Seal in Canarese letters.



The original was in the house of the late Rajeshri Ballaji Mungaji Ajinka, and a true copy was given to the late Balkrishna Yadavaji Rane.

A letter written by sixteen leading Brahmins of Bombay.

On the very day on which the aforesaid paper was given to the Prabhus by the Sankharacharya Swami under his own seal, sixteen Brahmins of Bombay gave a Sammati Patra to the effect that the Pattana Prabhus were

pure Kshatriyas and comprised similar other content. There are numerous sammati patras of this nature.

The following names appear upon this Summati patra :—

Balum Bhata Shende, Bapu Bhata Bivalkar, Balam Bhata Patavardhan, Bhaskar Balala Bhata, Bapu Bhata Olakar, Bikham Bhata Paradakar, Bapu Bhata Fadake, Gopala Vishwanath Bhata, Ganesha Bhata Paradakar. Kashinath Bhata Chatre, Krishnaji Apaji Bhata, Krishna Bhata Vidya Chandavadakar, Lakshuman Bhata Madkholkar, Narayan Bhata Shende, Narayan Bhata Chatre, Vishwanath Kashikar.

This Sammati patra was registered on the 16th of February 1788 in the Tawn Hall of Bombay. It bears the signature of P. S. Maister Registers.

The following are the names of three learnd Brahmins who have given three papers in Sanskrit containing the result of their researches as to the pure Kshatriyaorigin of the Prabhus.

1. Veda Shastra Sumpana Rajamanya Raje Shri, Vishwanath Josi, Rahirkar.

2. Rama Shastri, Konerikan.
3. Ghanashsham Shastri, Jade.

Final decision on the Kshatriya origin of the Prabhus.

Afterwards the Prabhus requested a learned shastri named Ghanashsham to go to Puna in order to bring this case to an end.

Accordingly Ghanashsham Shastri after reading the ten granths or works on the origin of castes mentioned in the first part, of Sahyadri Khand, and all the sammati patras of Sankaracharya Swami and others, went to Puna with the aforesaid works, sammati patras &c. Mahadhavarao II. was then the Peshwa of Puna. Ghanashsham Shastri gave the order of Shri Shankaracharya Swami to the Peshwa when he was in his court chambers. The Peshwa read that order and instantly turned out of the court all the Brahmins of Bassein who were present there. He paid all the respect due to the writing's of His Holiness the Jagad-guru Shankarachaya Swami.

॥ निगमाचार्यवाक्येषुभक्तिः श्रद्धेतिविश्रुता ॥
॥ चित्तैकाग्र्यंतुसंलक्ष्येसमाधानमितिस्मृतं ॥ १ ॥

He then told this Shastri to go without any fear to the Pattan Prabhus in order to perform religious ceremonies at their houses as before, and then dissolved his council.

Nana Fadanavisa alias Rajeshri Balaji Janardhan Bhau the chief minister of the Peshwa not liking this decision of the Peshwa summoned Ghanashsham Shastri, and Ram Shastri Chief Justice of Puna to his house. After their arrival he asked Ram Shastri whether it was praise-worthy on the part of the Peshwa to turn the Brahmins of Bassein out of the council chamber. To this Ram Shastri knowing that Nana Sahib was ignorant of facts and authorities enlightened him fully on the subject.

He then replied that the Prabhus were acting according to rules prescribed to the Kshatriya class and that their acts were in no way injurious to the Brahmins and that the ill feeling and enmity which had arisen between the Brahmins and the Prabhus, was the result of the tricks and intrigues of the Brahmins of Bassein, and that it was not at all fit on his part to listen to such scandals, and that Ramaji Mahadeva the Sar-subhedar also

had stated in his letter that the Prabhus acted according to the Kshatriya custom from times immemorial. He further pointed out to Nana Fadanavis that it was the duty of the Shri Shankaracharya Swami to decide such cases, and not that of any temporal Power. After this Ghanashsham Shastri dilated upon the causes of animosity existing between the Peshwa and the Prabhus, and said that he had read the Sahyadrikhand and Sammati Patras given to the Prabhus by the Shri Shankacharya Swami of Kolhapur in Shake 1701 (A. D. 1779). He told the Peshwa that the Sahyadrikhand contained the origin of the Hindus of all classes and castes and that it was the good luck of the Prabhus that the Shankaracharya Swami had gone to Bombay that year. Afterwards Ghanashsham Shastri came to Bombay, and told all that had taken place at Puna, about the Prabhus to their priest. Thus the matter came to a conclusion. Ghanashsham Shastri alias Dada saying :—

॥ समस्तविषानेविष ॥

On hearing which the Prabhu community

became glad in their minds saying :—

॥ आनंदाचीगुडीघेऊनीआले ॥

I here quote a Hindustani proverb from Tulsidas Ramayan.

॥ जियेकापिवाल निसाचरनाय ॥

and

॥ जसाजेवन अपजसमरण जगमेसाखीदो ॥

Truth will prevail for ever and not wrong.

An Extract from Bombay Courier.

The following appeared in the Editorial columns of the Bombay Courier dated 22nd August 1795.

"The paragraph in our last paper, which agreeably to our advice from Poonah, represented a certain dispute to exist between the Bramins and the Purvoes has excited the attention of the Purvoes of this place, who without denying that such a contest exists, conceive that without some explanation, it is capable of being so interpreted as materially to prejudice them in the eyes of society.

The Parvoes of Bombay, whom we should more properly call *Prubhoos*, wish it to be

observed, that although since the Callee Yug, they have gone under this denomination, yet they literally constitute the Chehtree tribe, and as such are indubitably entitled to the privilages which are the subject of contest at Poonah.

A tribe of less remote antiquity is known in various parts of India under the description of *Khaust Purbhoos*; it is these and not the *Pattaree Prubhoos*, who the Brahmins content have assumed unauthorised right; a fact that will be evident when it is considered, that the *Khaust Purbhoos* abound at Poonah, while of the *Pattaree Prubhoos*, or those who are better known at this place there are not two families that dwell there.

The Pattaree Prubhoos are aware that Europeans may view a contest of this kind with a contemptuous indifference and would willingly remove such an impression by having it understood, that however nugatory it may appear to a people who know no variety of caste, yet to them every distinction however triffling in itself, that defines their rank in society, is of the first magnitude and importance."

A copy of the above alluded to Newspaper was given to me by the late Rageshri Shrikrishna Jagannathji Jayakar.

Mr. Murphy's Remark.

In his remarks in the history of some of the oldest races now settled in Bombay published in the Journal of the Bombay Geographical Society for 1837, Marathi translation of which was published in the 1st Volume of a vernacular Journal named Bodhasagara in 1849 and subsequntly in the 16th, 17th and 18th numbers of the 12th Volume of Dnyanodaya in 1853.

Mr. Murphy has taken the letter of Janardan Ganesh, Bimbakhyan, History of the Marathas, and some other histories and manuscripts as authorities for his paper in which he has stated that the Colees, Bhundarees, Pulseas, Purvoes, and Panchkulseas were living in Bombay and Mahim before the Muhammadan invasion.

He further says that the manuscripts the 4th and the 5th collections of papers at Bassein establish that Prince Raja Bimb was a Shoodra by caste and used to hold his court at

Mahim. His followers divided themselves into three classes. Those who were brave and rich retained to themselves exclusively the title of Prabhus or lords and that the present Pattanay Prabhus were descended from him. He further says that these collections of papers contradict one another and that the name of the caste, namely Prabhu, existed two centuries before the arrival of Bimb, as will appear from the following extract from the said remark:—

"The fourth is a prose compilation, for it seems to be a collection of papers by very different hands; some of them evidently Bramhinical also sent by Mr. Wathen, one of these papers maintains that, so far from having any claim to be the legitimate descendants of Bimb Raja, whose existence and power at Mahim it acknowledges, they are the offspring of an illicit connexion between one of the Brahmin ministers at his court with a female of the family of Bimb, daughter to the Rana of Maoolee; and that hence they were called "Purbheej" or "the seed of a stranger." If the inscriptions, however sent by Mr. Wathen, be genuine and correctly decyphered, they overthrow this

assertion, as one of them, dated two centuries before the arrival of Bimb, is stated to be written by "Velgee Purvo," * or "Purbhoo" a proof that the name of the caste existed long before this frail daughter of the Maoolee Rana was born."

Mr. Murphy however says at the conclusion that the Pathany Purvoes are the descendants of the followers of Raja Bimb. Now these followers may not necessarily be relations or connected with the family of Raja Bimb. The Pathary Prabhus do not claim to be the descendants of Raja Bimb but simply date their migration in a mass to this part of India with his establishment of the Kingdom of Mahim. The pure Xetry did exist in this part of India under the name of Prabhus long before Bimb's arrival is proved by the inscriptions referred to by Mr. Murphy himself in his said remark which he says were written by Velgee Purvo two centuries before Bimb's arrival. Moreover numerous Xetry principalities existed in Guzerat and other places near the Conkan and there is nothing to assert that all these dynasties were of Shoodra origin. This inscription by

* Ought to be Welji Prabhu.

Velgee Purvo is quite enough to set a side the contemptuous interpretation given to the word Prabhu by the Brahmins of Bassein that it is derived from "Purbheej" i. e. seed of a stranger.

The reason of Mr. Murphy's writing his nonsense about the Pattana Prabhus is that he did not come across the authorities which go to establish the Kshatriya origin of this caste beyond any doubt whatever. The principal authorities amongst other which go to establish these are (1) The Sahyadri Khand. (2) Kaostubha Chintamani (3) Bimbakhyna and (4) The correspondence of Rajeshri Janardan Ganesh with the Anunta Krishna of Mungi Paitan of those Mr. Murphy did not come across Sahyadri Khand and Kaostubha Chintamani is a fast which can be found out easily from the inturnal evidence of Mr. Murphy's own writing, consequently his remark of Mr. Murphy's is not worth any thing.

I here quote a Gujarati Proverb.

॥ वातशुकैयेरेमोटा ॥ जेनालखबाछेखोटा ॥

॥ न्यायोमायेपडेछेझूटा ॥ येनातांअसतनाखुटा ॥

Mr. T. Molesworth's wrong explanation of the word Prabhu as applied to the caset.

I had written the following letter to Major T. Candy with whose assistance Captain Molesworth compiled a Marathi and English Dictionary.‡ In the second edition of this Dictionary he has given an elaborate but incorrect explanation of the word Parabhu. I would have asked for explanation from the compiler himself but as he had returned to England I could not do so.

To,

Major T. CANDY,

Sir,

In the second edition of your Marathi and English Dictionary at page 491 under the signification of the word परभू you write that according to हेमाद्रिग्रंथ* the division पाताणप्रभू† is दासीपुत्र origination in the commerce of Ksha-

‡ First Edition appeared in 1831 and the second in 1857.

* This work is called Powrushaya, and the Author of it was an inhabitant of Benares. It is said there was such kind of Kashatriya's caste.

† The origin of the Pattana Prabhu is mentioned in the Skanda Puran which is called Aursha Granth (ancient) gives the carrect information about it.

triya males with Shudra females, may I beg that you will kindly condescend to allow me an inspection of the passage in the ग्रंथ quoted as stated above, on the authority of which your explanation with reference to पातण्या has been inserted in your Dictionary. I shall do myself the honor to wait upon you at any time it may be convenient to you to appoint.

Bombay,
18th Dec. 1865.

I have &c.
SHAMRAO MOROJI.

The following is the answer to my letter by Major T. Candy.

R. MONEY INSTITUTION,
19th December 1865.

Dear Sir,

Last evening your letter of yesterday reached me. In reply I beg to say that the Second Edition of the Marathi and English Dictionary was not prepared nor published by me, nor was I officially connected with it. I have no connection now with the book. If still you wish to speak to me on the subject of the book I shall be happy to see you. I reside at Sion Fort, and only occasionally come into Bombay.

I expect to be in here on Friday next about 4 P. M., when I shall be happy to see you at the R. Money Institution, or if you can drive out to Sion Fort some day I shall be happy to see you there. The latter course would be more convenient to me. I return to Sion Fort tomorrow morning.

I remain Dear Sir,
Yours faithfully.
T. CANDY.

To,

SHAMRAO MOROJI ESQ.

From this letter it becomes evident that the authors of this Dictionary have not consulted the Shastras, in order to find out the origin of the Prabhus. But that through the instigation of their Brahmin assistants they took a recently written granth for their authority, and gave the meaning of the word Prabhu according to the account alleged to have been given in it. Appears that their Shastries did not give a full and correct explanation of the origin of the Prabhu caste through sheer enmity. I would have challenged those pandits to explain this, but I am sure that the Prabhus they refer to

are not the Pattana Prabhus. I did not enter into a controversy simply because their authorities are of recent date which when placed in juxtaposition with the ancient authorities like the Sahyadri Khand and others look ridiculous and fall into insignificance. The learned Compiler of this Dictionary, Mr. Moleswarth, on page 158, gives the following as the account of the origin of the Pattanay Prabhu caste. Upon the authority of Jativiveka Granth "Pattanay is descended from a Kshatriya male and his own wife, the wife having conceived on the second day of her menstruation." Reader, judge for yourself, how honest or decent this explanation is. By the Hindu Dharm Shastra and the customs of all the Hindus, a Hindu is not allowed even to touch his wife during the three days of her monthly sickness and consequently there cannot be any conception during any of those three days. More-over even supposing there existed such a sinful Kshatriya I really do not understand how the author of Jativiveka or the Compilers of the Dictionary came to be present on the occasion of the consummation of the act of generation, so as to note the exact time of the conception.

An humble Request.

I shall be very much obliged to any person who will take the trouble of showing me one ancient book called Arsha Granth as an authority for giving the name "Parabhu" instead of "Prabhu" to our caste. I think it is a great stigma to the learning of those gentlemen who concoct new meanings of this word. The account of the Prabhus given in Jati Viveka differs from the meaning given in Hemadri. Thus it appears evident that these authors have given these meanings of their own, without taking the trouble of making a full investigation into the origin &c. of the caste.

In Hemadri it is stated that this caste is descended from the Kshatriya fathers and women not joined to them in lawful wedlock. Now I would like to know if there is any authority for showing that those Kshatriyas who migrated to these parts did not carry their wives and childeen with them, or having carried their wives with them by some accident or other their wives became barren all at once. It is simply absurd and ridiculous to suppose that so many hundred Kshatriyas who came

to these parts by themselves leaving the inmates of their dear homes behind them. I would however, ask for some evidence which would satisfy any ordinary mind that the foregoing account given by writers of recent times did not proceed from sheer enmity and bad feeling towards this caste.

All this concocted jargon of those writers is based on no foundation whatever. Thus an impartial mind fond of research will at once discover that all these fictitious stories are mere creations of the enemies of this caste.

I have in these pages shown in the clearest manner possible that this caste is descended from the pure Kshatriyas who migrated to these parts with their families and received the name Pattana vulgarly pronounced Patane Prabhus on account of their having fallen from their royal state and lost their sovereignties.

The Purity of the Prabhu Caste.

1st. In concluding this work I venture to recapitulate briefly the proofs of the purity of the origin of this caste. I hope I have shown to the satisfaction of my readers that the charges brought against this caste by the Peshwa's

Government were the result of political animosity and ill feeling, and that they were finally withdrawn and all doubts cleared by the Puna Darbar itself.'

2nd. The remark of Mr. Murphy is not trustworthy since he instead of finding out honestly for himself from known and universally recognised authorities, the true origin of the caste based his opinion on papers collected at Bassein, which he himself calls "Brahminical," concocted for political purposes.

3rd. The opinion of Mr. Molesworth is also a wrong one, because the books which he has taken as his authorities are comparatively recent productions which moreover contradict one another.

4th. The true account of Ramchandra or Ramdeva Rao Jadava or Yadava of Devagiri given in the Nos. IV and VII of the Royal Asiatic Society's Journal of 1834 and 1837, also in five ovis of the 18th chapter of Dnyaneswari appears to be true, but it has nothing to do with the Prabhu caste.

5th. The account of Rama-raja of Paitan is given in Kaostubha-Chintamani, and Bimbakhyna. His family has become extinct,

The Pattana Prabhus were in no way whatever related either to Ramchandra or Ramadeva Rao Jadeva or Yadava of Devagiri, or to Rama Raja of Paitan. The Prabhus being worried with the tyranny of the Muhammadan rulers of India, left their fatherland and sought protection in the kingdoms of the aforesaid Rajas. This is the only relation which the Prabhus bear to these Rajas.

6th. (1.) The eight chapters of the Sahyadri Khand containing five hundred and fifteen, slokas. (2.) The Sammati patra from the Shankaracharya of Shrungeri Math. (3.) Letter bearing the Sammati of the two Shankaracharyas of Shankeswar or Kolapur. (4.) Letter bearing the Sammati of Shankaracharya of Shrungeri Virupax. (5.) The Sammati Patra of Karavira Mathakar. (6.) A Sammati patra signed by sixteen learned Brahmins of Bombay. (7.) Another Sammati patra signed by thirty-nine learned Brahmins of Surat. (8.) The letter of Ramaji Mahadeva Subhedar of the Peshwa. (9.) The Kaostubha Chintamani. (10.) The Bimbakhyana. (11.) Janardhan Ganesh's letter. And (12.) A History in the Portuguse language. All these

works and letters or papers are authorities which clearly establish the purity of the origin of this caste. There are in addition to these some sixty-six authorities establishing the pure Kshatriya origin of this caste. But strong as these authorities are the authority of the Sankracharya Jagad Guru who as said above is the dispenser of happiness, the expounder of the truth and knowledge of the revelation of the one Brahma, the very inkarnation of the Kaivalyarupa, the one honored by Gods, the giver of enjoyment and salvation, the one thoroughly knowing all and every thing the very representative of God himself; who covets not, lacks not, errs not, hopes not, is jealous of nobody &c., &c., &c. is above all the highest and strongest of all. If such be the Sankracharya, what cares the writer of this, for a thousand Murphy's, and Molesworths, a hundred thousand Peshwas, and a procession of others, if they in the very face of Sankracharya Jagad Guru authority, call the Prabhus by all the evil epithets in the world.

I here transcribe a letter of the Shrimat Jagad-Guru Shankaracharya wherein I have been addressed as a pure Kshatriya, as is usual

with the Acharya Mathа to address the gentle men of this caste from time immemorial.

I had sent a letter to the Shankaracharya Swami in Shake, 1792 (A. D. 1870) asking for His Holiness' permission for printing the Skandha Puran if I could get a complete copy of it.

Reply from Shankar Swami.

श्रीशंकर

०॥ श्री ॥ ०

अनेकशक्तिसंघट्टप्रकाशाल

हरीघन:॥ ध्वांतध्वंसोविनयते

विद्याशंकरभारती ॥

श्रीमत् परमहंस परिव्राजकाचार्य वर्य,

श्री ऋष्यशृंग पुरवट् दर्शन संस्थापक,

श्री कमलानिकेत करवीर सिंहासनेश्वर,

श्री मच्छंकराचार्यान्वय संजाताभिनव,

श्री विद्याशंकरभरती स्वामीकरकंजोद्भव,

श्री वा नरसिंह भारती स्वामीकृस,

नारायण स्मरणाने

श्रीगुरु भक्तिपरायण राजमान्य राजश्री शामराव मोरो-
जी पत्तन प्रभु सरदेसाई इत्र राहणार शहर मुंबई यांसि वि-
शेष तुमचें कल्याण इच्छीत श्री निकट असों, अगत्य
कुशल ज्ञापुन स्वकीय लेखाभिमानु संतोषवीत असिले पा-
हिजे, तदनंतर तुह्मी विनंती पत्रीं, स्कंदपुराण छापविण्या-
विषयीं आज्ञा असावी, ह्मणून लिहिलेंत तें निवेदनांत आ-
लें, सदरहू पुराणाचा ग्रंथ छापुन, त्या पैकी एक प्रत सं-
स्थानी पाठवावी, विशेष लिहिणे तें काय. शके १७९२
प्रमोदनामसंवत्सरे चैत्र व० १३.

महनुशासनंत्ररीवर्ति.

इयलमु

The original of the above reply is written in the Modi character.

I conclude this my work by dedicating it to that God of learning and truth who prompted me to write it and I likewise pray unto Him to preserve this humble dedication for ever.

FINIS.

Family Priest.	Ashavapati's Sons Names.		Gotra or Families Name of Sages.	Bra… Ot… Vec…
Vasishtha.	1	Anuja.	Bharadwaja.	Madhyanjani.
	2	Devaka.	Putamaksha.	
	3	Pruthu.	Vasishtha.	
	4	Rutupurna.	Kasyapa.	
	5	Jaya.	Harita.	
	6	Susibhru.	Vradhavishnu.	
	7	Sovama.	BrahmaJanardhan.	
	8	Sumanta.	Sownalaya.	
	9	Kowdelay.	Kowdinya.	
	10	Mundoka.	Mandavay.	
	11	Kusika.	Kowshika.	
	12	Martunda.	Vishvamitra.	

* The ancient temples of these Goddesses a
and in Salsett or worshipped the other Goddess und